

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
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DR. J. B. LAWRENCE
New Home Mission Secretary

WELCOMING DR. LAWRENCE TO THE HOME MISSION BOARD

Arch C. Cree, Your Emergency Servant

Dr. J. B. Lawrence of Missouri accepts the call of the Home Mission Board to be its Executive Secretary and Treasurer. This is indeed good news to Southern Baptists. There is hardly a man in our Southern Baptist fellowship better fitted by experience and natural ability than Dr. J. B. Lawrence to pilot the Home Mission Board through its present troubled waters. His experience has wellnigh run the gamut of Baptist administration, as pastor, as state secretary in Mississippi and Missouri, and in school work and in general denominational work. He is loved and valued most highly by those who know him throughout our Southern Baptist Zion. Surely then Southern Baptists will loyally and generously support the intrepid spirit and the faithful effort of this fine man to lead us in the solution and settlement of the problems of the Home Mission Board.

Southern Baptists must do Home Mission work and so must support the Home Mission Board. Otherwise the action of the Southern Baptist Convention in voting to continue the Home Mission Board is but a mere "scrap of paper". Otherwise the call of the Home Mission Board to Dr. J. B. Lawrence to leave the Missouri work and the happy situation he has enjoyed there, is a mockery, and an empty gesture. The honor of Southern Baptists is at stake. Southern Baptists entrusted their honor, through the Convention, to the Home Mission Board and through the Home Mission Board to its treasurer who defaulted. Now Southern Baptists must pay the price. The indebtedness of \$1,090,000 on bond issues and the \$882,000 on Notes Payable May 1st is a Southern Baptist obligation and the payment of these obligations is a matter of Southern Baptist honor.

Let us be men, God's men, not children. The situation is hard and trying but that is no reason why we should pout and whimper. On the contrary we should gird us like men for the task. We should play the game. We should meet the issue. We should fairly and squarely get under the obligation and with patience, sacrifice and holy determination labor faithfully and give generously, through the Cooperative Program, until we have put this sad experience behind us and placed our Home Mission Board in the position of privilege and power to properly represent Southern Baptists in meeting the great Home Mission needs and opportunities of the Southland.

Georgia Baptists and their secretary counted it indeed a holy privilege to answer the call of brethren and to step into the breach when the disastrous blow fell upon our Home Board last September. These past eight months have been hard months, no doubt about that. The problems were perplexing. The prospect of successful solution was precarious. The way was not clear at first, but the Lord led us through so that the Home Mission Board enjoyed the high privilege of presenting to the Convention in Memphis a report that brought satisfaction, encouragement and renewed confidence to Southern Baptists. Personally, it has been a labor of love and a real

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A \$5.00 Bible For 5 New Subscribers

We are grateful to those who have sent in subscriptions on this proposition and they express themselves as greatly pleased. You may not agree with every translation in the book but you will be stirred to thinking and it is fairly certain

that every preacher who has a Moffatts Translation will always consult it about any passage of scripture before he preaches on it. It will help the preacher or any Bible student better to understand the scriptures.

Watchman-Examiner has a front page picture of the proposed building of Calvary Church, New York, that reminds one of the pictures of the New Jerusalem sometimes seen. It is a combination auditorium, education plant and apartment house having twenty or more stories and to cost more than a million.

It is said that in the City and State of New York a count in 597 churches proved that at this time only twenty-five per cent of the membership of the church are attending services. Such counts are often misleading but surely the attendance of our church people is shamefully small as compared with what it ought to be.—Sel.

WHAT OTHERS THINK OF THE BAPTIST BIBLE INSTITUTE

Mrs. A. J. Aven, Chairman W. M. U. Advisory Board of the Baptist Bible Institute—I am genuinely gratified that the Southern Baptist Convention has authorized a special financial appeal for the Baptist Bible Institute. I join with the host of friends who are praying, that at this time God shall turn the hearts of the people in a most gracious way, to this immediate need. Through personal contact with the activities of the Institute, as a member of the Woman's Missionary Union Advisory Board since 1921, I realize how large a spiritual asset this school has been to our Denomination. Though handicapped in its larger developments, because of financial conditions, the Institute has, however, been a great benediction and blessing. This has come not only through the lives and influence of the consecrated and efficient Faculty, but through the men and women who have gone out from its walls. Here the real Christian ideal is emphasized, fidelity to the truth, as found in Christ Jesus, is taught to the students who are going out into the wide world as real "spiritual conductors" of streams of spiritual power, reaching even "over on the other side". Therefore I rejoice in this effort to better stabilize the financial condition of this splendid school, thereby broadening its opportunity for Kingdom usefulness.

Here and now I want to pledge my hearty cooperation, and to reaffirm my deep appreciation of the privilege of serving the Baptist Bible Institute in an advisory way. Together with each of the members of the W. M. U. Advisory Board, I am following the development and results of this appeal with the keenest and most prayerful interest.

Rev. J. N. Miller, Pastor of Baptist Church, Wiggins, Miss.—It was my happy privilege to enter the Baptist Bible Institute on October 5, 1918, the second week in the life of the institution. I was a member of the first class to receive the degree of "Master of Christian Training". I shall thank God to my last day that He turned my heart in that direction for my theological training.

The student body and faculty were small in the beginning, but had a gradual and healthy growth, for all which we are grateful. But the spirit and purpose of the school were the things that gripped my heart from the first hour on the campus. A conscious dependence upon the Holy Spirit for wisdom and guidance, prayer and optimism constituted the atmosphere in which we lived and worked. These, with living our motto, "Training for service by training in service", have deeply rooted the school in the interest of every one familiar with its life.

Surely in this critical hour Southern Baptists can do none other than respond to this Emergency Appeal and not only make it possible for the Baptist Bible Institute to continue its work, but give it a larger life as it carries on in one of the greatest mission fields in North America.

Dr. J. T. Henderson, General Secretary, Baptist Brotherhood of the South—I have had opportunity to make three rather extended visits to the Baptist Bible Institute and to observe the work of this institution at close range.

The Institute is doing a high class of work from the standpoint of scholarship and the spirit of the school is unsurpassed. Through its students, representing at present eighteen states of America and five foreign countries, its cultural and spiritual power will be carried to all parts of the world. It is therefore a great Foreign Missionary as well as educational agency.

It has already demonstrated its large and wholesome influence on the religious life of New Orleans. It has untold power in promoting evangelical Christianity in this great city, and has likewise brought to Baptists in New Orleans a prestige unknown before. The Missionary service rendered locally by the students has been largely

blessed and can not be too highly commended.

One who is thoroughly acquainted with the Baptist Bible Institute and its unlimited influence as an educational and a missionary agency, must be in fullest accord with the recent action of the Southern Baptist Convention in authorizing an emergency appeal to Southern Baptists to relieve this worthy institution of its financial burdens. Every Southern Baptist should consider it a real privilege to help provide for this emergency.

J. H. Pennebaker, Baptist Student Secretary, Mississippi State Teachers College—In my humble opinion there is no more potent force for righteousness in all our Southland than the Baptist Bible Institute. Truly it is like a city set on a hill whose light penetrates every corner of that great city in which it is located. Southern Baptists cannot afford to imperil the future of this institution which stands as a mighty bulwark against the forces of evil in their most subtle forms.

The Baptist Bible Institute is unique among our theological schools in that it affords its students an opportunity to work with people of different classes, of different nationalities, and in a variety of situations. While books are in no sense neglected, emphasis is placed upon the practical rather than the theoretical. Every student who attends the Baptist Bible Institute learns to do by doing.

Surely every Southern Baptist will rally to the call of this great school in its hour of need.

Miss M. M. Lackey, Corresponding Secretary, Woman's Missionary Union of Mississippi—First: It is a God planned Institution. When men were arranging to start the Work elsewhere, God opened the way to secure the splendid Plant now in use.

Second: It occupies a God chosen situation. New Orleans is the Open Door to, not only Latin America, Mexico, and adjoining Islands, but to the untold thousands who know not the Lord in our Southland.

Third: The establishment of the Institution was timely. With His infinite patience, God had waited and watched over the City of Sin until He knew the Time was dead ripe for His Son to be honored therein.

In consideration of these statements,—God's Institution, on God's chosen situation, in God's time—dare God's people pass by in a careless unconcern the immediate and agonizing call for help?

Dr. W. J. McGlothlin, President, Furman University, Greenville, S. C.—I greatly regret the financial difficulties in which the Baptist Bible Institute now finds itself. It was founded for a noble purpose and has been doing a most excellent work. It would be nothing short of a calamity to have the institution collapse at this period of its history. Its splendid plant and the work it has already done cry aloud for continued and hearty support on the part of the denomination. With all my heart I would urge the friends of a trained ministry and other workers to come to the support of the institution in its present difficulties.

DR. JOHN BENJAMIN LAWRENCE ACCEPTS HOME BOARD STEWARDSHIP, JULY 15

By Louie D. Newton, Editor The Christian Index
Southern Baptists will rejoice to learn that Dr. John Benjamin Lawrence, for the past three years secretary of missions in Missouri, has accepted the leadership of the Home Mission Board. He has notified the board that he will begin his work as executive secretary about July 15.

At the annual meeting of the board, held in Atlanta May 29-30, Dr. Lawrence was the unanimous choice of the board. When asked by long distance telephone if he would give consideration to this proposal, he replied that he could not see then how he could leave his present work—that he was very happy—but if the brethren felt impressed of the Lord to elect him he would at least take the matter under prayerful consid-

eration, provided, no announcement was made until his answer was ready. The matter was treated in strict confidence. Dr. Lawrence came to Atlanta for a conference with a sub-committee of the board. He studied the work of the board in the light of all the facts. He went away to Missouri to wait on the Lord. And to our great delight, he notified us June 11 that he would accept.

Dr. Lawrence comes to the Home Mission Board in the very prime of life. He is fifty-four years of age, and is in excellent health. He was born in Florence, Mississippi, July 10, 1875. He graduated from Mississippi College in 1899 and took his master's degree from the same institution in 1902. He has been honored with the degrees of doctor of divinity and doctor of laws. He was ordained to the ministry in 1900 and has served the following churches: Greenwood, Mississippi; Humboldt, Tennessee; First Church, New Orleans; First Church, Shawnee, Oklahoma. He served for sometime as editor of The Baptist Chronicle, and has proved himself a leader as secretary of missions in Mississippi, president of Oklahoma Baptist University, and secretary of missions in Missouri. He has written the following books: "Power for Service", "The Biology of the Cross", "Church Organization and Method", "A Manual of State Missions", and "Outlines of Bible Study". He is a democrat, a Mason, a Shriner, a Knights of Pythias, and Odd Fellow. He is married, his wife being Miss Helen Alford of Goshen, Mississippi, before their marriage. They have four daughters: Miriam, Catherine, Elizabeth, and Helen.

Dr. Lawrence succeeds a noble line of leaders in the secretaryship of the Home Mission Board. Russell Holman was secretary from 1845 to 1851 and again from 1855 to 1862. I. T. Tichenor was secretary from 1862 to 1899. F. C. McConnell was secretary from 1901 to 1902. B. D. Gray was secretary from 1903 to 1928, and he is now executive secretary emeritus. There have been several ad interim secretaries, as for example, Dr. Arch C. Cree from September 1928 to June 1929, and now Dr. Barton from June 1 to July 15.

The scope of home missions is larger today than ever before, despite the fact that so-called frontier conditions have largely given way to the onward tramp of American civilization. Whilst we have less and less of the original type of home mission work, we have more and more of a home mission responsibility in dealing with the rapidly changing order which the second quarter of the twentieth century is witnessing. The problem of the foreigner within our midst—the Mexican, the Italian, the central Europeans, and the problem of the Negro, the Indian, and the French-speaking colonies in Louisiana,—these are great enough problems; but look at the great city problem and the shifting rural problem and the general problem of materialism—a problem so vast and far-reaching as to challenge the united thought of Southern Baptists. What a task is home missions in 1929:

And Dr. Lawrence has come to give himself to this task, for Christ's sake. He said in a letter to the writer a day or two ago:

"I am giving up my pleasant work here to give myself to this great task with the feeling that the Holy Spirit is guiding me.

"I am praying that I may be used of the Master in furthering His Kingdom."

What a fine word for us today! Just that sort of spirit is what we most need today if we are to pull out of the bog in which the chariot wheels are somewhat caught. Praying leaders and praying followers can do Christ's will anywhere, any time. May our people unite in such a spirit of dependence upon the Holy Spirit and a willingness to spend and be spent in the work of our blessed Lord. Then shall we travel steadily onward. Home Missions and Foreign Missions and all the great interests of the Kingdom will prosper, and we shall see the glory of the Lord made manifest.

Housetop and Inner Chamber

Having passed the Farm Relief Bill, both houses of Congress recessed till cooler weather.

Friends recently celebrated Dr. Lincoln Hulley's twenty-fifth year of service as president of Stetson University in Florida.

It is said that C. S. Carnes, defaulting treasurer of the Home Board, has been moved from the penitentiary to a state tubercular camp.

The Commercial Appeal had an editorial last week on Noah in which the whole Bible story of the flood was discounted. The Commercial is missing C. P. J. Mooney mighty bad.

If you have not already done so, secure the five subscriptions necessary to obtain your copy of Moffatt's Translation. Tell your friends about this offer who do not now take the Record.

If your church subscription or individual subscription expires this month (June 1929) renew at once as we have only one more issue and all subscriptions will be taken from list after that date, June 27th.

It is announced that Rev. A. L. Jordan of Abilene, Texas, has accepted the call to Sumner and Webb and will serve the two churches in these delta towns. He will get a hearty welcome in Mississippi. His work begins July 1st.

It's a healthy sign when colleges and universities discipline students for immorality and indecency. Mississippi had its inning and now Harvard University dismisses a senior who wrote the class song with indecent references in it.

The Church at Hazelhurst has called Rev. G. P. White of Fountain Inn, S. C. to become pastor. His reply is not yet given. He has been highly recommended, and if he comes will be given a cordial welcome and find a great opportunity.

Brooksville Sunday School has reached the A-1 Standard and received certificate. For the first 21 Sundays of this year, the attendance was 33 per cent ahead of last year. This makes 20 of the 1,387 Sunday Schools in the State become standard.

According to the Baptist Times of London, Atheism is the state religion of Russia, and members of Christian churches are not allowed to propagate their faith, that is to seek converts. Don't ever believe that Atheists really believe in freedom.

Won't you cooperate with us during the Summer months by sending in your payments promptly when statement is rendered. This is necessary with the low subscription rate of \$1.00 per year where the churches have 90% of the resident membership on the list.

A young woman student in Ouachita College, Ark. got first prize and an Alabama girl second prize in the contest put on by the Student Department of the Sunday School Board for the best essay on "The Proper Relationship Between Church and State as Viewed and Held by Baptists". What's the matter with the boys?

Dr. Len G. Broughton has been called to Tabernacle Baptist Church in Atlanta, and will probably accept. He founded this church something like 20 years ago, and was its pastor for several years. Since then he has been pastor in London, Knoxville and Jacksonville. At present he is engaged in evangelistic work. In connection with his work as pastor in Atlanta, Dr. Broughton conducted annual Bible Conferences for preachers and other workers, along the lines of Moody's Conferences in Northfield, Mass.

The building of First Church, Columbus, will have a front of a whole city block when the new annex is complete. The contract for this three story structure was let last week, to cost \$65,000, and will probably reach \$90,000 when all work is included. Under the ministry of Pastor J. D. Franks the membership has grown steadily and now numbers about 2,000.

Second Baptist Church, St. Louis, M. Ashby Jones pastor, is said to accept as associate members, those coming by letter from any other evangelical church. These have all the rights of other members, except that they cannot be delegates to local, state or national associations. Our churches will have to have inspectors to see if members coming from such churches are infected with the Mediterranean fly or something of the sort.

Dr. C. D. Johnson of Baylor University says there are more Baptist students in state schools in Texas than there are in Baptist schools; and while the enrollment in state schools has increased in the past three years, the enrollment in Baptist schools has decreased. These things are probably true in other states besides Texas, and ought to make people sit up and take notice. Another item of information he sends out is that while the Methodist University in Texas has nearly 3 million in endowment, the Christian University 4 millions and Rice Institute 10 million, Baylor University has little more than half a million. It will take something more than talk to convince the world that Baptist people believe in Christian Education.

The time is coming, yea now is, when the forces of righteousness must decide whether they will follow conscience and take their stand for law and good government or will be bought and delivered to the devil and all the little liquor demons. People are showing now on which side they stand, and it is amazing how some who were prohibitionists when it became popular, are very weak in the knees when the devil puts up a fight. The folks in Congress now who are raising the wind about a prohibition enforcement officer killing somebody have never raised a finger against those who have killed 55 prohibition enforcement officers. Those soaking wet senators from New York, New Jersey and Maryland have never raised their voices in praise of any offices who did his duty, but always on the side of the bootlegger. Don't let anybody be fooled; the fight is not over and there will be plenty of good scrapping for at least four years. Which side are you on? Everybody had just as well get ready to come out of his hole.

The results of the Canadian system of Government sale, which opponents of prohibition urge for the United States, have been appalling. The Saskatchewan liquor board reports an increase of 125 per cent in arrests for drunkenness in the first eight months, and an increase of 111 per cent in bootlegging. The Montreal Daily Star states that there has been an increase of 53 per cent in drunkenness among women. The British Columbia liquor board reports, "As much liquor is sold by bootleggers as is sold in the government stores." The Alberta liquor board says, "Our greatest problem is moonshine in the country districts." The Vancouver Sun, discussing the bootleg situation recently, said editorially, "Vancouver is a bootlegger's heaven. There are ten times as many bootleggers in this city as there are lawyers, clergymen or doctors." From St. John comes the report that the number of arrests for bootlegging doubled the first year under government sale. The evils of drinking and drunkenness cannot be removed by legalizing the traffic in intoxicants.—The Baptist.

The Baptist Pastors' Conference of Meridian, Miss., after hearing Dr. W. W. Hamilton, President of the Baptist Bible Institute of New Orleans, on Monday morning, June 17th, when he presented to them the emergency appeal of the Baptist Bible Institute, adopted the following resolution, which was unanimously approved:

Resolved: That in view of the crucial emergency now confronting the Baptist Bible Institute that we heartily concur in its appeal to the churches of our city and state on Sunday, July 14th, for a special offering with which to relieve the crushing financial burden that is now upon it and that we pledge ourselves to make an appeal on behalf of the Baptist Bible Institute on that date and try to secure from our people a worthy offering with which to alleviate the financial burden of this great school whose ministry has proved such a helpful blessing in the service it has rendered Christ's cause.

The news dispatches published last Saturday bring information that the controversy between the Mexican Government and the Roman Catholic Hierarchy has been settled. From the reports given by news agencies it certainly appears that the President of the Republic held his own and all that he had contended for. The contention has been over two matters principally; first, the requirement that all Catholic priests, like other religious workers, shall be registered, else they cannot exercise their office. The second contention was that there shall be no religious instructions in the schools, either public or private. And these two things stand just like they were. They are a part of the Mexican law and only in the last few years have the presidents had the courage to enforce the law. The enforcement put the priests in a state of conflict with the government, and all priestly functions ceased by orders from Rome. Now they agree to register and observe the law. The Catholic hierarchy is permitted to designate those whom they wish to be registered. Religious instruction may be given in the churches, to old or young, but not in the schools. There may be room for difference of opinion as to the wisdom of the Mexican laws as to religious services and instruction. Certainly they would not suit people in the United States. But in Mexico they have a different and a very serious situation to deal with and their laws have to fit their needs.

Some of the Southern Baptist papers have been discussing the conditions of membership in the Northern Baptist Convention, which allows representatives from churches which have members who have not been immersed, though the messengers themselves must have been immersed. Why bless you, my brethren, the Southern Baptist Convention would not only admit as messengers immersed members from churches which admit unimmersed members, but does not prohibit receiving unimmersed people. The very ones who are excluded from membership in the Northern Baptist Convention because unimmersed would be admissible to the Southern Baptist Convention according to the Constitution. According to this instrument one does not have to be a Baptist at all to be a member of our Convention. He simply has to give \$250.00 during the current year to the work of the Convention or any one of its boards. This is what the Constitution says: "The Convention shall consist (1) of messengers who contribute funds, or are elected by Baptist bodies contributing funds for the regular work of the Convention on the basis of one messenger for every \$250.00 actually paid into the treasuries of the boards during the fiscal year, etc." There are no geographical or theological limitations on the messengers. The only condition is that he must give \$250.00. If he is elected by somebody that body must be a Baptist. But if he personally contributes \$250.00, he may be a member of the Convention, though he be Roman Catholic or infidel and live in Australia.

Editorials

SELL WHAT THOU HAST

In the twelfth chapter of Luke Jesus takes occasion to repeat some things he had already said in the sermon on the mount. That is the teaching is repeated, and the language is very similar. The part reproduced is the warning against covetousness and anxiety about worldly goods.

The special occasion of this repetition was the voice of a man in the crowd where he was preaching who wanted Jesus to settle a family quarrel and order his brother to divide the inheritance. This man was like some people today who take the opportunity while the preacher is preaching go over a few items of business. Their chief interest in religion is that it enables them to pocket the profits.

Of course, Jesus did not grant this man's request, but it showed him what sort of preaching was needed, and he immediately rebuked covetousness and gave them the story of the rich fool who was ready to take his ease, but death came and broke up all these plans.

Then Jesus turns to the disciples and repeats the teaching of the sermon on the mount about laying up treasure in heaven. How it does need oft repeating! It is here that he says, "Sell that which ye have, and give alms; make for yourselves purses which wax not old, etc.". Most men seem to think Jesus was a mere idealist and dreamer on this subject.

Did you ever try to take Jesus seriously and obey him literally in this matter? He did not here say to the disciples, Sell all that you have. He did say that to the rich young ruler, for that alone would cure him. But he does say here that there are occasions when giving a regular part of your income, a tenth, or any other part, will not meet the need. It is not income he is talking about here, but your savings he is drawing on. It is the accumulations of the past, your reserves, he is calling for. There come times when the needs of the kingdom of God are such as to justify, even to necessitate, one's going into his investments and drawing on them to supply the needs in the service of God.

Or to look at it from a little different angle, there are times when it is the part of wisdom to draw out your deposits in some business which is paying six per cent. and put it into another enterprise which is legitimate and safe and will pay 20 per cent. And the man who doesn't do it is foolish, is standing in his own light; is withholding more than is meet and is doomed to comparative poverty, perhaps to inevitable and irrecoverable poverty.

Just this is the teaching of Jesus in this twelfth chapter of Luke, as well as in the sixth chapter of Matthew. He says that the savings which are invested in earthly securities are comparatively insecure, from moth and rust and thieves. But what is invested in the Kingdom of God is as secure as the promise of God and as permanent as heaven. There are times when you can well afford to transfer your holdings from earthly stocks and bonds, from saving accounts and earthly loans, and put something into the work of Christ. There will be people this Summer as the Emergency Appeal goes out for the Baptist Bible Institute who will sell what they have to help a great cause.

Dr. J. B. Leavell, Houston, Texas, and Singer R. A. Walker, Mt. Olive, Miss., have just closed a great meeting with Rev. R. W. Merrill and the First Baptist Church of Kerrville, Texas. Many were saved, and united with the church, and eight young people volunteered for special service. One young man surrendered to preach. All these men are native Mississippians and God has used them in a marvelous way.

STARTING A NEW RELIGION

There runs a story told of Thomas Carlisle and also of some French sceptic that in answer to someone's statement that we needed a new religion, answered that he could tell the proponent of a new religion how to start one. And this was the way proposed: Get yourself crucified for doing the world a great service, be buried and on the third day rise again. This would assure the success of the new religion.

This is not only the way to start a new religion, it is a valid prescription for reviving an old one. And in this season of revivals we most seriously suggest and urge this assured method of reviving our old religion. Truth of it is that this is Jesus' own direction. He says, "If any man will come after me, let him renounce self and take up his cross and follow me". In another place, Luke 29:23 he says, "Let him take up his cross daily".

We do not know any need of Christians, a need felt in all the churches, today that is at all comparable to this. Indeed we do not know anything but this which will bring a genuine and permanent revival. This is the very essence of Christianity, the one thing without which there is no such thing as the Christian religion, and no need for it. This distinguishes Christianity from all other religions and gives it vital power. This is what it means to be a Christian, and without which one is not a Christian: to be crucified with Christ.

Paul knew what it meant to die to the world. He said, "God forbid that I should glory save in the Cross of our Lord Jesus Christ, through which the world has been crucified to me, and I unto the world". It is not enough to magnify the crucifixion of Christ in our faith and in our preaching; we must be crucified with him. Baptism is a meaningless ordinance and a mockery if it does not express our death to sin and the world and our resurrection to walk in newness of life. "If we have become united with him in likeness of his death, it will be followed by reproducing his resurrection life."

There is no greater need in the world today than to have a dead line drawn in the churches, and let all pass over it who propose now to die to sin and self and the world, and henceforth to live unto God. If we died with him, we shall also live with him, here and now in this world. It would be well for us if we would try to understand the words of Paul in 2 Cor. 4:10, 11, which are: "Always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. For we who live are always delivered unto death for Jesus' sake, that the life of Jesus may be manifested in our mortal flesh". This is the sort of new religion we and the world stand, in need of today.

Was that intended for a joke, the censuring of a professor in the University by the board of trustees for participating in politics?

The itch for the advertisement of doubt has become something like a disease. Men and women, immature in mind and experience, rush into print to inform the world that they cannot believe this or that. They are not patient enough to wait until further light comes, and often enough they are quite unaware that their own formidable difficulties have been met and solved by others before their time. But of history these fevered people know little, and of modesty still less. So important do they deem themselves to be that they must inform the universe of their poor negotiations, all careless of the fact that in so doing they may spread an infection which is easier to distribute than to cure. It is time that a halt was called in the propagation of doubt. If we have anything positive and constructive to contribute to thought and life let us make it, but let us keep back our negations until time deals with them, and transforms them.—Spurr in The Baptist.

PEACE OF GOD AND GOD OF PEACE

Both of these expressions are found in Paul's letters: the former, Peace of God, in Philippians 4:7; the latter in Philippians the same chapter, verse 9; also in Romans 16:20 and elsewhere.

The singular thing about these two phrases as found in Philippians 4:7 and Romans 16:20, and the thing we wish to call attention to in this article, is that both are militant figures. In Romans 16:20, Paul says, "The God of peace shall bruise Satan under your feet shortly".

This militant figure of speech to describe the "God of peace" cannot be understood apart from the connection in which it occurs. Read the whole paragraph carefully: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent. For your obedience is come abroad unto all men. I rejoice, therefore, over you: but I would have you wise unto that which is good, and simple unto that which is evil. And the God peace shall bruise Satan under your feet shortly."

It is clear that God is for peace, that he is a God of peace. His purpose is to bring peace, and his work is best accomplished when there is peace. Indeed peace is both a product of God's work and a means of its progress. "The fruit of righteousness is sown in peace for them that make peace." One of the fruits of the Spirit is peace. There will be no letting up till peace is attained and permanently established. God is not a God of confusion, but peace. (I Cor. 14:33)

Others are responsible for strife. And these are found sometimes in the churches, even in the pulpits. The method of destroying the peace of the churches according to Paul in Romans 16:17 is that "divisions and occasions of stumbling" is by teaching things "contrary to the doctrine which ye learned". This is done by "smooth and fair speech by which they beguile the hearts of the innocent".

Here is clearly set forth the tactics of modern division and strife makers. Notice the "smooth and fair speech", the plausible, alluring, seducing, winsome words that appeal to the sentimentalist and liberalist; the reference to scientific methods, the tickling of human pride, the discrediting of whatever is according to "the doctrine which ye learned". These are the occasions of stumbling to the young and inexperienced, the "innocent". Surely our generation is witnessing all that Paul described.

And these people think that their teaching should not excite opposition. They deplore strife and conflict. They think we all ought to live peaceably in the same house. They magnify the "inclusive policy". Paul says in this connection, "The God of peace shall crush Satan under your feet shortly". God is a God of peace, but he is not a pacifist. His determination to make peace may sometimes necessitate a crushing blow to those who teach falsehood. There is such a thing as war to end war. And all the militant spirit of truth and righteousness rises up to defend the truth. The man who lies down in the day of conflict or turns back in the day of battle knows nothing of the "God of peace".

Present reports from China are that Marshal Feng, the Christian General, has been paid \$1,500,000 to call off his revolt against the central government, and enough to finance a trip abroad.

Gipsy Smith said: "When I was in the South recently I had a service for colored folks, and the preacher asked a bunch of mammies how they liked the service. One replied, 'Shuah, boss, I enjoyed the preachin' all right, but the moment he stopped preachin' and started meddlin', I didn't enjoy it.'" And Negroes are not the only ones who think that a personal application of the truth is meddling.

Pastoral changes: Audie Mays has been called to Harmony Church, Union County. E. O. Cottrell resigns at Adairville, Ky., after four years' service, effective Sept. 1.

It is reported from Washington, District of Columbia, that if the present tariff bill passes it will mean a \$300,000,000 to \$500,000,000 increase annually in the cost of living to the American consumer. The price of sugar will be raised at least one-half a cent a pound. A \$40 suit of clothes will retail for \$50 and a \$15 silk dress would cost \$30.—Ex.

From Sardis: The revival came to a happy close June 14. Dr. L. B. Campbell very ably did the preaching and Bro. Jeneson faithfully and efficiently led us in music. These brethren have endeared themselves to the hearts of the people of this little city as few can. Our hearts burned within us as the gospel of Christ was preached with such power and eloquence and sung with such beauty. The effect of this series of meetings will last and we hope that we shall be a better church and a better town because of it.

Pastor Ellis of Columbia took his vacation in June and the people of his church had to make the best shift they could. Last Sunday they had the editor for supply, and the Sunday before Secretary Gunter. Columbia is an interesting place to visit. You will see a Summer Sunday School of over 400. Then there's the Industrial School with about 400, to whom we preached in the afternoon as they crowded into the chapel. And they are an interesting bunch to preach to. Prof. Coulter is rejoicing that they will soon have a new school building. A great work here is being done for the state, that our people ought to know more about. Another interesting thing about Columbia is that it has a recently completed residence which is said to have cost \$750,000. Another matter of interest to us was the privilege of being in the home of Judge and Mrs. Langston, whose pastor we were in their youth in Clinton. And now they have the finest girls! And there's Toxey Hall, who is serving as District Attorney "going on" twenty years, and others, and others who are rendering loyal service in the church and kingdom. Brother Griffith leads the Sunday School. Brother Lawrence leads the singing. Mrs. Ball leads the women and Miss Jennie Watts leads them all.

"We presume that innocent motorists along the Canadian border are to be perfectly satisfied with being plugged by a 45-calibre pistol bullet instead of by slugs from a sawed-off shotgun in the hands of hair-trigger prohibition agents."

This extract is taken from one of the leading daily papers in the South, a paper which has for many years advocated prohibition. It may be that it was intended to be funny. If that is true, there are two things we have to say about it. One is that the effort to be funny exhibits a pitiful mentality. The other is that there are subjects which are not proper material for fun-making. To make fun of enforcing the law shows not merely a low mentality; it shows a low state of morality and citizenship. If it was meant to be serious, then it is worse. For it positively commits one to the side of law-breaking and the law-breaker. The man who opposes or in any way interferes with the enforcement of the prohibition law is not one whit better than the man who takes the part of the gangster or the highwayman. That an "innocent motorist" may have sometimes suffered from efforts at law enforcement may happen, but it is so rare a thing that it could not certainly justify the disarming of officials and putting them at the mercy of thugs and murderous rum-runners. The purport of this little paragraph which we have quoted from a daily paper is that officers should be compelled to go unarmed. When did it come to be good public policy to put all law enforcement officers at the mercy of gunmen?

Convention Board Department

R. B. GUNTER, Corresponding Secretary

State Mission day in the Sunday School

The program for State Mission day in the Sunday School has been changed for this year. Upon the third Sunday in September the State Mission lesson will be studied and at the conclusion of the lesson envelopes for the offering will be distributed. The fourth Sunday, September 22nd, the offering will be made to State Missions.

The State Mission lesson will be prepared by the heads of the various departments of our State Mission work and will deal strictly with State Mission activities within our own State. There will be a resume of accomplishments during the past decade or more. Following this will be the mission fields open before us within the State, and finally the method by which our State Mission work is being accomplished. The lesson will be in the form of a catechism and will take the place of the special lesson heretofore prepared by the Baptist Sunday School Board of Nashville.

It is important that our people have a better knowledge of the achievements and of the possibilities ahead. This will greatly stimulate interest in the work. This will also cause our people to respond with the funds necessary for carrying on our work which has been greatly crippled during the past three or four years, due to lack of funds.

The lessons will be sent out so as to reach the Superintendents of the Sunday Schools by the first of September. The Superintendents will then distribute these so that the membership will have them for study and be prepared for the lesson to be given the Third Sunday. This lesson will be substituted in all departments and grades by all teachers and classes and the lesson in the regular quarterlies and periodicals displaced on the Third Sunday of September.

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FINDINGS ON RELIGIOUS EDUCATION

A group of the teachers of Bible and Religious Education in our Southern Baptist colleges met for a special conference at Meredith College, Raleigh, N. C., June 3-4, 1929, to consider courses, methods of teaching, and how to function in the most helpful way in the total life of our colleges and in the work of the denomination as a whole. There was an attendance of fourteen persons representing twelve different institutions. In addition to those from the colleges, Mr. Frank H. Leavell was present from the Sunday School Board, Dr. W. O. Carver from the Southern Baptist Theological Seminary, and Dr. J. M. Price from the Southwestern Seminary. Dr. J. B. Tidwell of Baylor University was elected chairman of the conference, and Dr. L. D. Carpenter, of Furman University, secretary.

A Committee on Findings, consisting of Drs. W. R. Cullom, L. E. M. Freeman, and L. L. Carpenter, brought in a report which was adopted at the end of the conference; and we feel that the publication of this report will be of interest and value in promoting the cause of religious education among Southern Baptists, and thus will contribute to the strengthening of all our forces for bringing in the Kingdom of God. The report as adopted was as follows:

"1. This group feels that every standard Baptist college should offer in its department of Religion a minimum of eighteen semester hours in Bible and twelve semester hours in Religious Education. We also feel that some or all of the following subjects should be offered according to the size and needs of each institution: (1) Christian History and Missions; (2) Christian Ethics; (3) Present Day Religious Problems; and (4), Ministerial Functions.

2. The department of Religion should find practical expression in its voluntary cooperation with all religious activities on the campus and in the college community.

3. The department of Religion in our colleges should function in every possible way in encouraging and promoting the best education ideals and standards in the homes of our people, in the local churches, and in the work of the denomination at large. The department should use every opportunity to give expression to its spirit and purpose through the press, the district associations, and religious conventions.

4. We would lay down as a caution for ourselves and for all who labor in this field that "the kingdom of God cometh not with observation." Let us therefore beware of becoming de-

partment-minded, and so of making our specific task an end within itself rather than a means to a higher end. The mechanics of kingdom work should grow out of life and be used to promote and express life rather than vice versa. Let us remember that all our organization and activity is solely for kingdom service.

5. In view of the rapid and overwhelming changes that are taking place in all the world today, and in view of the imperative need of undergirding civilization with Christian ideals, it is the deep conviction of this group that all the men and women who teach in this field should come together for prayer, conference and counsel at the next annual meeting of the Association of Southern Baptist Teachers of Bible and Religious Education."

—L. L. Carpenter, Secretary.
Furman University
Greenville, S. C.
June 10, 1929.

(Continued from page 1)

joy to serve in the emergency for I have ever sought to hold, in spite of all human limitations, that a good soldier should not only endure but should enjoy hardness. Yes, it has been a hard task but it has been a happy one, for it has been a service to our beloved Baptist people and to our Lord and Master and King.

It will not be my privilege to be in this country when Dr. Lawrence puts his hand to the helm of the Home Board, for, not having had a vacation last summer and having carried double responsibilities this year, the Georgia Board has graciously agreed for its secretary to have an extended vacation this summer. Therefore, I am sailing with a choice group of good friends on the S. S. Montroyal of the Canadian-Pacific Steamship Company, from Quebec, on Wednesday, June 19th, for a visit to my native land, Scotland, and other points of interest in Europe. So I will not be here to formally and personally extend the hand of welcome, the pledge of cooperation and support to the new Secretary and Treasurer of the Home Mission Board when he takes charge on July 15; but I can assure him that I shall carry him and his cause in my heart daily to the Throne of Grace and shall look forward to the time of my return when it shall be my happy privilege and earnest purpose to become his real yoke-fellow in this great Southern Baptist task to which his hands are set as our Home Mission leader.

Rev. J. W. Mayfield of McComb closed a splendid meeting at Kosciusko, Miss., June 13. He begins a meeting at Pelahatchie June 24.

UNSAVED ADULTS NOT IN CHURCH SERVICES

William James Robinson, A.M., D.D.

That unsaved adults are not attending preaching services in appreciable numbers seems to be a nation-wide condition. Many pastors and evangelists find it becoming more and more difficult to get them into revival meetings. Their absence is a serious matter. It causes those who are concerned about them to do much serious thinking. One may well ask have the churches lost their prestige and power? It seems that in some degree they have. Has the gospel, when adequately preached, lost its power? That is a vital question that demands a correct answer. If the gospel has lost its power, then all is lost.

It does not answer the question to say there are so many places to go and so much to attract attention. The churches have, or certainly should have, a message of vital concern to men's souls. If they do not have such a message, and are only another kind of educational institution, what right have they to expect men to attend their services? This is another serious question that demands a correct answer.

Secular, or sensational methods, get large gatherings in some churches. But there is little reason to believe that such services are effectively searching men's souls, transforming character and producing right conduct in any remarkable degree. Unless real conversions are resulting from these services, it is doubtful if they have any right to be classed as gospel services. These, then, are pertinent questions: "What is a real gospel service? What is evangelical preaching?" According to my judgment, the questions I have asked cannot be too seriously considered. If the reason unsaved men are scarce in the services of the churches is because the churches are not doing their duty, they should be led to see their fault, to repent, confess their sins, and do their duty humbly and vigorously. Some profoundly serious study could wisely be given to this point.

The mission of a New Testament church is specifically religious. Their appeal is primarily to the hearts of men and their objective is the regeneration of men's souls and the conformation of their conduct to the will of God. There are many reasons to expect unsaved men to attend services of this kind. God has promised to bless churches that consistently conduct such services. Men in large numbers are heart sick and in the very deep of their souls crave a joy they do not have. Such services as I have described will meet this longing of men effectually.

But the church that hopes to reach unsaved men must demonstrate its right to claim their attention. Every church member should "walk in newness of life". But it is imperative that the pastor, deacons, Sunday School officers and teachers, and all others taking an active part in the work do this. These leaders should be examples for others and by their consecration adorn the doctrines of God, thereby making them attractive. An institution's merit is rated by its finished product. This is a fair test. It applies to factories, business corporations, professional men, schools and every man or institution that seeks patronage. Unless a church can deliver its leadership from the love of sin and make them tress of righteousness, it will appeal in vain to lost men.

When a church finds it is not reaching the lost, it is time to do some serious thinking and heart searching. When a business institution finds it is not getting its share of business, the officers try to find the fault and remove it. Churches should be as wise. In many such instances the pastor is blamed, in fact he is nearly always held responsible for all the short-comings of the church. This is nothing less than persecution. Sometimes he is at fault. Not every pastor is wise or fits the situation he is in, but every pastor is entitled to fraternal treatment.

There was just one Achan in the camp but he was enough to defeat the army. His punishment was imperative if the enemy was to be conquered. Many churches are rendered impotent by "unreasonable and wicked men", sometimes just one such man sorely handicaps a church. Sometimes it is worldiness, dissension, strife and in very many instances it is indifference pure and simple. "Woe be to them that are at east in Zion" (Amos. 6:1).

It is evident that if a church is to make an effectual spiritual appeal and it has no other legitimate appeal, it must be consistently spiritual. We are given a brief description of a soul-winning church in Acts 2:41, 42: "Then they that gladly received his word were baptized; and the same day there was added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers". Every such church will reach unsaved men effectually and in appreciable numbers. But no others will. Why should they expect to do so?

Note these marks of a church that will win men. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (Jno. 17:29, 21).

Whoever sows strife in a church imperils the church and the souls of the unsaved. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" "By this shall all men know that ye are my disciples, if ye have love one to another" (Jno. 13:35). "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God that we keep his commandments: and his commandments are not grievous." (1 Jno. 5:2, 3).

Two men, members of an infidel club, visited one of Mr. Moody's evangelistic meetings and sat in a gallery overlooking the main floor. As they left one said to the other: "Bill, those Christians have something in their meetings we do not have in ours." "Yes, they love one another", was his reply. For a church to win men, the members must love one another.

The church must develop a great spiritual fellowship. "Bear ye one another's burdens, and so fulfil the law of Christ" (Eph. 6:2). This makes burdens light and enriches the lives of those sharing them. "Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another." (Rom. 12:15, 16) The human heart deeply yearns for sincere, cordial, helpful, sympathetic fellowship and it attracts men as truly as a magnet does steel filings. A church without it will not win men's hearts, it can not and should not win them.

The church must be active in unselfish service, exemplifying the conduct of her head, "who went about doing good" (Acts 10:38). "Even as the Son of man who came not to be ministered unto but to minister, and to give his life a ransom for many" (Matt. 10:28). "The disciple is not above his Lord. It is enough for the disciple that he be as his Master, and servant as his Lord" (Matt. 10:24, 25). "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." (Matt. 20:26, 27). The church that is dominated by a membership rendering unselfish service will attract men and cause them to turn to God.

Here is another essential characteristic the winning church must have. She must love and know her pastor as God's man and uphold him in the discharge of his God-imposed duties. Aaron and Hur were a vital necessity to Moses. Without them he could not have won the battle for Israel. The best minister will fall far short of achieving according to his possibilities unless

his church gives him unstinted support in every reasonable manner. It was said of the Lord: "He did not many mighty works there because of their unbelief" (Matt. 13:58). It is a shame for a church to call a man of God to be her minister and then hinder him in the discharge of his God-given duties; yea, it is a burning shame, for in so doing the Lord himself is hindered and men are denied the bread of life and perish eternally and their blood is upon the recreant church.

Finally, the church that gets an appreciable number of unsaved men into her services must go after them, and to go after them effectually she must love them tenderly. Paul said: "Brethren, my hearts desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). Again, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3). He warned men with tears, he was so earnest. Such love is costly, but it wins. Not to exercise it is to deny our Lord who loved us and gave himself for us. "I seek not yours, but you", Paul wrote to the Corinthians. Seek men's souls earnestly desiring to do them good and many will gladly respond.

All men—there may be a very few exceptions—yearn to be loved by other men, and when they are truly loved for Christ's sake, they will usually respond. If they do not, those who have loved them have discharged their duty, and have no further responsibility for them, and their blood is on their own heads.

The condition I have outlined are certainly the conditions our Lord imposes on his people and should be accepted cheerfully. Accept them and leave the results with him. It is the best you can do—it is all you can do.

THE ANNUAL MEETING OF THE FOREIGN MISSION BOARD

The Foreign Mission Board met in annual session on June 12th. A large percentage of the State and Local members attended.

At the beginning of the meeting considerable time was spent in making a careful and extended review of our present situation, which review revealed many tasks to be undertaken and many encouraging evidences of fine progress in our work in all lands.

The outstanding feature of the day was the address made by Dr. Herman C. E. Liu, President of Shanghai College. He spoke for three-quarters of an hour and then spent considerable time in answering questions which were asked him by the members of the Board. This fine trophy of gospel triumph in China bore inspiring testimony to the effectiveness and desirability of missions in China. He set forth with clarity and in detail the plans and purposes of Shanghai College. His positive and earnest declaration of his purpose to make that great institution truly Christian was distinctly reassuring. He made the Board feel it can and should trust and support Shanghai College and Seminary in a generous way.

The Board also decided to appoint about a dozen new missionaries who are called for by crises which cannot be denied in several fields. The Board cannot now go into the appointment of the large number of new missionaries that are needed, but it felt it was compelled to meet a few undeniable needs.

The committee on Executive Secretary finding the man whom it had in view for the secretaryship is not available, requested it be given further time. This request was readily granted. The same officers which served last year were reelected.

The Board heard with great satisfaction of the purpose of the W. M. U. to raise in their Lottie Moon Offering next December money for paying the salaries of the forty missionaries sent back by them this year; for returning sixty additional furloughed missionaries and for the payment of \$100,000.00 on the debt. The Board feels so sure of the success of the Lottie Moon Offering that it

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will probably send back some of the sixty missionaries even before the offering is taken.

It was a hopeful and inspiring meeting, in which a beautiful harmony and serious earnestness prevailed.

—T. B. Ray,
Foreign Secretary.

M. W. C. DECLARES A DIVIDEND

Fifty-two young women finished courses at Mississippi Woman's College a few weeks ago. Of this number 45 have already signed contracts to teach this next session while two more are debating which of several offers to accept. Only five graduates out of 52 are not planning to enter the teaching profession, according to information from the dean's office.

This is one of the most encouraging announcements which has come to our attention in many a long day. It means that students at M. W. C. leave this college thoroughly imbued with a determination to serve their day and generation. The training secured in college is to be used for the welfare of the world and the development of Mississippi and the South.

Baptists of Mississippi have invested a large sum of money in Mississippi Woman's College. Citizens of Hattiesburg without respect to denomination gave liberally in the campaign to make this an A-grade college. All are drawing dividends on the investment. Every graduate who leaves its doors to use her time and talent and training for the uplift of humanity is a precious asset to church and state.

Modern college students come in for a great deal of criticism. Some of it seems justified. There is no gainsaying the fact that many regard college as a very nice winter resort and pay more attention to sports and social life than to books and social service. There are schools in this country which turn out pampered pets, trained only to live the life of social parasites.

Mississippi Woman's College is founded along different lines. And it is quite evident that the institution is succeeding remarkably well in instilling its ideals in the minds and hearts of its graduates. College-trained men and women who have determined to make a constructive contribution to their generation constitute the most valuable asset which any community or any state can have.—Hattiesburg American.

The founder of Smith College, Sophia Smith, left to the institution a bequest of \$375,000 to establish an "Evangelical Christian College for the Education of Women." Now we are told that Prof. Harry E. Barnes, who has been making such vehement assaults on Christianity in public addresses, and in newspaper and magazine articles, is a teacher in Smith College, North Hampton, Mass. Gradually Modernists are getting the control of our institutions of learning.—Word and Way.

Mr. J. E. Lambdin has been chosen to succeed Dr. Landrum Leavell as head of the B. Y. P. U. Department of the Sunday School Board in Nashville. He has served with acceptance in this department for several years. Miss Robbie Trent of Louisville, Ky., has been chosen as head of the Junior Department.

Brother Pastor, we believe you would think us entirely within the bounds of propriety and right if we were simply to ask you to take a copy of The Baptist Record into the pulpit on Sunday morning and make a five minute announcement about it. We believe, too, that if you did, people would be willing to subscribe for the paper. We are gladly offering to give you a \$5.00 Bible if five new subscribers are secured. We are trying to help you, help your people and the whole cause of the Kingdom of God. Is it too much to ask for five minutes of your time? Others are sending the subscribers and have gotten the Bible. Won't you?

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Tithes and Offerings as recorded in the Bible (Continued from last week)

(6) Meal-offerings.

F. The meal-offering could not be offered on the altar where incense was burnt (Ex. 30:9), but on the altar of burnt-offering (Ex. 29:38-41).

G. When the meal-offering was offered by a priest who was being anointed, the whole offering was burnt—none of it could be eaten (Lev. 6:19-23).

H. The meal-offering was offered with practically every sin-offering and burnt-offering and always belonged to the priest that offered the sacrifice (Lev. 7:9, 10; 10:12; Num. 15:24).

I. The meal-offering was burnt on the altar every morning and every evening throughout the years as a part of the continual burnt-offering (Num. 28:3-6; Ex. 29:38-42). It also accompanied other offerings on such occasions as:

(A) The consecration of Aaron (Lev. 9:4, 17).

(B) The cleansing of lepers (Lev. 14:10, 20, 21, 31).

(C) The feast of first-fruits (Lev. 23:13).

(D) All set feasts (Lev. 23:37).

(E) Theseparation of Nazirites (Num. 6:13-20).

(F) The consecration of the Levites (Num. 8:8).

(G) All special seasons (Num. 28:3-29:39).

J. The meal-offering was "a sweet savor unto Jehovah" (Lev. 2:9), and was offered with a view to sealing the vow or covenant between God and the one making the offering (Lev. 24:8; Num. 18:19).

(7) Wave-offerings.

A. The wave-offering was a part of the peace-offering and of the trespass-offering (Lev. 7:29; 14:12, 24), and referred to those parts of the offering which were dedicated wholly to God (Lev. 10:14; Num. 18:11, 18).

B. When a beast was offered, the breast was usually waved as a wave-offering before Jehovah (Ex. 29:26; Lev. 7:30). In some instances, however, the shoulder of the beast was also waved (Lev. 6:19). Frequently unleaven cakes and wafers along with the breast and shoulder (Lev. 6:19).

C. All of the wave-offering was used by the priests for the support of themselves and their families (Lev. 10:14; 7:31; Num. 18:11, 18).

(8) Heave-offerings.

A. The heave-offering was a part of the peace-offering, and referred to that part of the offering which was lifted up or consecrated to the service of Jehovah (Ex. 29:27, 28).

B. When the offering was of a breast, the heave-offering consisted of a thigh or right shoulder of the beast that was offered (Lev. 7:32-34), and at least one of the cakes of unleaven bread which was offered with it (Lev. 7:13, 14).

C. With but one exception, all the heave-offerings of the children of Israel were used for the support of the priests and their families (Lev. 7:14, 34).

All the tithe of the children of Israel was lifted up and dedicated wholly to the service of God. All the tithe of the children of Israel was offered as a heave-offering, and was used for the support of the Levites (Num. 18:24). This seems to have been the only heave-offering of the children of Israel that was not used for the support of the priests.

(9) Drink-offerings.

A. The drink-offering consisted of wine (Ex. 29:40).

B. The drink-offering could not be poured on the altar of incense (Ex. 30:9), but was poured on the altar of burnt-offering.

C. The drink-offering accompanied the other offerings on many important occasions.

(A) The offering of the Nazirites (Num. 6:15).

(B) The continual burnt-offering (Ex. 29:40-42; Num. 28:3-8).

(C) Every Sabbath day offering (Num. 28:9, 10).

(D) All feasts (Num. 28:11-29; 39).

(E) It seemed that all of the drink-offering was poured over the sacrifice and burnt on the altar (Num. 28:14, 15).

(10) Thank-offerings.

A. The thank-offering was frequently offered as a peace-offering.

B. The laws concerning the thank-offering were the same as those governing the peace-offering (Lev. 7:12-14).

C. The thank-offering had to be eaten on the same day it was sacrificed (Lev. 22:29, 30).

D. Unleaven wafers and cakes, made of fine flour and mingled with oil, were given with each thank-offering (Lev. 7:12, 13).

E. A goodly portion of the thank-offering was kept by the priest that offered it for the support of himself and family (Lev. 7:12-14).

(11) Free-will offerings.

A. If the free-will offering was offered as an oblation, it had to be a male of the bullocks or of the sheep or of the goats (Lev. 22:19).

B. If the free-will offering was a bullock or a lamb, it would be accepted even though the animal was not perfect (Lev. 22:23).

C. If the free-will offering was not an oblation, it could be of either time, talent or substance.

The tabernacle in the wilderness was erected by and with the free-will offerings of the children of Israel (Ex. 25:1, 2). Following are some of the things the people gave as their free-will offerings for the tabernacle: Time and labor (Ex. 35:25-36:1 ff), brooches, earrings, signet-rings, armlets, all jewels of gold, gold, silver, brass, blue, purple, scarlet, fine linen, goats' hair, rams' skins dyed red, seal skins, acacia wood, oil, spices, onyx and other kinds of stones (Ex. 35:22-24; 25:3-7).

(Continued next week)

The movie divorce bug got the mogul of the movies.

"Temperamentally unsuited"? That covers a multitude of virtues.

Superintendent Wayne Alliston of the Baptist Hospital in Jackson attended the Association of Christian Hospitals meeting in Atlantic City. The capacity of the hospital in Jackson will soon be greatly enlarged by the addition which is now going up.

Some pastoral changes: G. W. Duncan goes from Nevada, Mo., to Roanoke Church, Kansas City. B. M. Jackson of Mangum, Okla., has been called to Albuquerque, N. M. R. A. Collier resigns at Gage, Okla. F. E. Bray resigns at Clay Center, Kan., to accept the church at Lagrange, Mo. M. F. Ham offered his resignation at First Church, Oklahoma City, in order to enter evangelistic work. Up to this time, his church has declined to accept his resignation.

The difference in tone of voice in the same man in private conversation and in making a religious address reminds one of Dr. Jekyll and Mr. Hyde, or the boy who was caught under a wagon bed and called to others to help him out, but his change of voice made people believe there must be two boys. Or the lady whose little girl could always tell whether her mother had company or was talking to her husband, by the gentleness or asperity of her voice. The man who goes into the pulpit ought to be the same man he was in private conversation, voice and all.

W. M. U.

Some Things to Think About

We have reached the last week in June, 1929. That means that six months of our year is now past. Let us take stock and see just where we stand.

First, let us note our Specials. In last week's issue of The Baptist Record we had an article on our Specials, adopted from The Baptist and Reflector of Tennessee. Our good friend and superb Secretary, Miss Mary Northington of that State wrote it for her own people. It suited Mississippi as well, with some slight changes. So I am sure all of us know what our Specials are and the amount we need for them.

Each Society in the State has been asked for the sum needed from that particular Society. Each one has been requested to send in this sum by the quarter. At the close of our first quarter, March 31st, many Societies had responded, but not all. We are a bit behind still on the first quarter. The second quarter will have ended before this issue of the Record reaches you.

We will all think about this matter, and will bring it up at the next meeting of our W. M. S. and then give it our faithful attention.

Second:

With the beginning of this year quite a number of our W. M. U.'s started out with the determination of being Standard A-1 this year. That means that we must be Standard A-1 each month of the year. Are we all running true to form? Is each President and each Leader seeing to it that her special charge has met each requirement up to date?

Let us not only think about this, but let us investigate. And throughout the coming six months, oh, let us be faithful.

Third: We must all do some very earnest thinking as well as working if we meet our pro-rata share of the subscriptions to Royal Service, World Comrades and "The Window" this year. And certainly there should be added to this list "The Baptist Record." Beloved, ask your neighbor who does not read the Record how she keeps in touch with the W. M. U. Work. And then urge her to subscribe.

Fourth: And finally for this time: The weather is hot—as it should be because all Nature calls for it. Then the Devil is abroad in the land, because he realizes he must be busy if he combats the work of our Lord as carried on by good men and women today. But the effect of the heat, and of Satan's guiles together make us languid and listless and open to temptation. How we do need to think on Him and His Word in such a way that we will not only be up lifted ourselves but will have strength to uplift others!

Let us "Like stars in a dark world, hold forth the Word of Life".

Our Watchword

We will all I am sure read carefully Dr. A. T. Robertson's helpful article in the July number of Royal Service on our Watchword. Nevertheless it is given here because we want to be sure that all of us have the privilege of studying it.

Some of us do not know Greek; but we need not let that interfere with our getting a thorough understanding of this Watchword.

HOLDING FORTH the WORD of LIFE Philippians 2:16

By Professor A. T. Robertson, of
Southern Baptist Theological Seminary

I have been asked to interpret this phrase in Paul's beautiful Epistle to the Philippians. Unfortunately there is no general agreement in the interpretation and the translation of the Greek words used here by Paul (logon zoes epechontes). The question is not with "the word of life", though that expression does not occur elsewhere in Paul's writings but we do have it in I John 1:1 and almost so in John 6:68 and Acts 5:20. Paul does not here re-

fer to Christ as the Word but he means the word characterized by life (genitive case), the Gospel message which has life and leads to life. In John 1:4 light and life are used together.

The question is about "holding forth" (epechontes). Both the Authorized and the Revised so translate it, as does the American Bible Union Version (Improved Edition). But Weymouth renders it "holding out to them a word of life", while Mrs. Montgomery puts it holding out a message of life" and Goodspeed gives it "offering men the message of life". These three readings do not differ materially from "holding forth". There is no article in Greek with either "word" or "life" but the genitive can make a definite idea without the article. Moffatt translates it "hold fast the word of life". There is basis for this idea in I Timothy 4:16; Luke 14:7; Acts 3:5 when the Greek word meaning "mind" is understood so that the idea is to put the mind upon a person or thing to give close attention to. The papyri furnish illustrations also of this idiom. But the other idea for the verb is as old as Homer and is common in the early writers and is the one that is usually found in translations of Phil. 2:16, "holding forth (or out) the word of life".

This translation is not dependent upon the connection of the clause with the preceding words, though that point calls for attention also. Light-foot is positive that the metaphor of holding forth or offering is "wholly unconnected with the preceding image in" phosteres (luminaries). Moffatt agrees with this punctuation: "Where you shine like stars in a dark world; hold fast the word of life". That is also the punctuation of the Authorized Version and of the Bible Union Version. But Mrs. Montgomery has it "Among whom you message of life", following the punctuation of the shine like stars in a dark world, holding out a Revised Version though using Moffatt's phrase "like stars in a dark world". Practically the same thing is true of Goodspeed: "in which you appear like stars in a dark world, offering men the message of life". Weymouth has it: "among whom you are seen as Heavenly lights in the world, holding out to them a word of life". For myself I agree with this punctuation. The word "phosteres" means luminaries or stars, not ordinary lamps or lights (phota). There is no adjective "Heavenly" with "luminaries" or "dark" with "World". But the stars shine in the Heavens and they shine for the night and that idea is correct. An Irishman once said that he did not like the moon because it only shone on bright nights when it was not needed. The Christian is to be the light of life shining in the dark places "in the midst of a crooked and perverse generation".

Reference Books

Prayer and Missions.....Helen Barrett Montgomery
The Potency of prayer.....Thomas C. Horton
My Beliefs.....R. F. Horton
Preacher and Prayer.....E. M. Bounds
Intercessory Prayer.....James G. K. McClure
Meaning of Prayer.....Harry Emerson Fosdick
Pioneer Women.....Una Roberts Lawrence
Along the Highway of Service.....Marie Buhlmaier

Letters from S.B.C. Foreign Missionaries

Helping Home Missions

Just what do you mean when you say Home Missions? Hasn't that question occurred to you? Perhaps you have been asked to answer it. And while you have a pretty clear conviction about the principle of missions as taught in the Scriptures, you are not altogether certain about the application of these teachings to everyday affairs in a complex life like 1929.

Well, we have one Southern Baptist, to say the least, who pretty nearly knows what Home Missions is, and that person is Mrs. Una Lawrence, Mission Study Editor of the Home Mission Board. You have read her engaging articles in Home and Foreign Fields and now and then you have seen someone who heard her talk, no doubt. If you haven't heard her yourself, you want to hear her. She knows what she is talking about, and she believes what she says. She has backed up her talk

with her life. When Carnes' defalcation was discovered, Mrs. Lawrence took a fifty per cent. cut in salary, and went on working harder than ever. The other day at the meeting of the Home Mission Board, she was asked to speak for an hour on our Home Mission task in the South. It was the first time this editor had ever heard Mrs. Lawrence.

She began with this sweeping statement:

"The Fields of Home Missions are those sections, peoples and conditions in our own land that have not yet been reached by the Gospel. They are of two types:

"1. Those fields that are evangelistic opportunities only, where the simple proclamation of the Gospel is the only method that can be used and where there is little opportunity to develop a self-supporting center of work in the future. Such a field is the Rescue Mission in New Orleans.

"2. Those fields where there can be developed from the first evangelistic contact such a center of activity as can become self-supporting, self-perpetuating and self-propagating. A fine example of this is the North Boulevard Baptist Church in Tampa that has grown from the beginnings of twenty years ago in street meetings in the Italian sections of that city, into a self-supporting church and the center of a great Italian work.

"The Task of Home Missions is to provide a unified, definite, trained, directed missionary force through which all the churches may present a united front to those fields where the conditions, situations and missionary problems are common to more than one State, or where, within a State, there lies a field too great for the Baptist forces to evangelize unaided by missionary cooperation from the stronger Baptist forces of other States.

The Program of Home Missions is (1) Preach the Gospel, (2) Organize believers into churches (3) Help these churches in the development of their immediate fields until they are ready to take their places in the regular cooperative organizations of Baptist churches, (4) Take care of such phases of missionary evangelism that do not fall within the province of any one State because of unusual conditions that make them the responsibility, instead, of all the States. All of these elements of the Program may be present in any one field or any one element may constitute the Program for a field."

That is enough to keep you thinking for a day or so, eh? But she was just starting. She knows how to apply the principle set forth in these striking statements to actual conditions from Baltimore to Albuquerque and from East St. Louis to Key West. She can talk in terms of the needs of the Indians just as fluently as she can about the needs of New Orleans or the needs of mountain boys and girls. She can tell you more about the Mexican problem in five minutes than Ambassador Morrow. She knows about the Italian problem, and she will make your hair stand on end when she tells you. And the Negro problem and the industrial problem—the rural problem and the urban problem—all these she knows, not just something about them, but the center of the problem itself. She had us all ready to volunteer as Home Missionaries when she got through talking.

And here is the most significant thing she said:

"Home Missions is the united effort of all the churches in those fields outside the reach of the individual churches, presenting characteristics and problems common to more than one State, or beyond the ability of a given State."

As she came on and on through that really marvelous address, citing actual instances of Home Mission achievements under the most difficult conditions, and all the while begging the brethren to see that every day brings increasing demands for missionary work, we all felt how great would be the missionary impulse of every Baptist in the South felt about it like Mrs. Lawrence feels—willing to be spent in this great task, for Jesus' sake.

—Dr. L. D. Newton.

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East Mississippi Department

By R. L. Breland

The Hope of the World

The one and only hope of this old sinful world is loyalty to God and his word. That is the only hope of nations, the only hope of communities, the only hope of families, the only hope of individuals. This is a lesson that is needed to be learned in these days of scoffing at holy things and law and insulting speaking about God and his book. And much of this mean scoffing and writing comes from people who are supposed to be high up in authority and leadership—college professors, writers and some preachers. And they are growing more bold and blatant as the days go by.

Now this conditions of affairs is a danger signal for our country. It shows a widespread falling away from God and righteousness, a disrespect and disregard for the Bible even among our leading classes. Our higher institutions of learning are honeycombed with infidelity and atheism. Our young people are being influenced against the Bible and against the old faith, the faith of our fathers which is the faith of the Bible. When this infidelity has spread far enough it means the downfall of our nation. It has been the downfall of every nation so far in the world's history; shall history be repeated in America? Most assuredly so when the same conditions arise that brought about the downfall of other nations. And we are drifting that way.

The Bible says, and says truly, for the Bible is the voice of God, "Blessed is the nation whose God is the Lord". Again it says: "When the wicked beareth rule, the people mourn". Read again: "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted". All these expressions from the word of God, and many more that could be given, tell us in words unmistakable the doom of the nation that forsakes God. Riches, and power, and education cannot save a nation that for-

gets God. Other nations have had all these who today are barren wastes. Where is Egypt? Where is Babylon? Where is Greece? Where is Rome? Yea, where is Israel and Judah, the chosen of the Lord? The whole world once was under their feet; but where are they today? Gone, all gone, and why? They forsook God and went off after strange Gods, off into infidelity. Think ye that we shall fare different to these when we fall into the same sin? Nay verily; our doom is sealed when we drift away from God.

Our only hope is loyalty to God and his Book. That always saved Israel; that will save any nation. Men may scoff and make light of God and his word, but the fact remains the same: every nation in all the history of the world that forgot God and his worship has been destroyed and is now forgotten, so to speak. We are headed the same way. Reading the secular papers, the leading magazines of today, we get the trend of the thinking of people. It is one slur after another against God and against God's chosen. It is denial after denial of the power and righteousness of God. It is line upon line against spiritual force and power as found only in God, and making nature and rationalism the only gods. This is a dark picture to all those who know God and know Him to be the "Hope of the World".

I am not a pessimist. I know that God has all power and can, and will at the proper time, assert himself. But was Elijah a pessimist when he warned his people? Was Isaiah a pessimist? Was Jeremiah, the weeping prophet, a pessimist? Did not every word they said come true? Now, I do not claim to be a prophet like either of these, but I know from the teaching of God's word and from the many examples that have come to us from adown the ages, that the nation that forgets God will God destroy. Seemingly our nation is headed that way. We have millions of Christians yet, but hundreds of the leaders are either agnostics or scoffers at religion. What shall the outcome be?

Our only hope is in God. This is our hope, and only hope, today: "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their land"—2 Chron. 7:14. So let all who love the Lord and the future of our nation heed this admonition. It is our only hope.

Notes and Comments

"My hope is built on nothing less than Jesus' blood and righteousness." If this fails I am gone; but, praise God, this cannot fail.

Next Sunday, the fifth Sunday in June, the Yalobusha Baptist Association Board meeting will meet with Wayside Baptist Church near Scobey. Will be pleased to have some of our state workers present.

We are under obligations to take

care of the Baptist Bible Institute. It is a child of God, He is the source of its beginning; it is the best missionary asset we have today. It is working wonders in the priest-ridden city of New Orleans, and its real work has just begun. Every loyal Baptist in the South will want a part in the present campaign for funds for this institution.

The Hazel Baptist Church, near Lake, will dedicate its new house of worship next Sunday. The writer, who was its pastor for some years, has been asked to be present and deliver the dedicatory sermon.

June 17th the Pastors' Bible Study Assembly met at Central Church, Grenada. The attendance was fair and the discussions were mountain

top. The first three chapters of John were discussed. If Baptists can talk on any part of the Bible it surely is these three chapters. Our secretary, Bro. E. S. Flynt, who has been absent for two meetings because of sickness, was present to the delight of all. Brethren R. A. Cooper and J. L. Henderson, two of our veteran preachers, were present and did us good. They believe the Book and know how to stand for its teaching. Bro. T. T. Gooch of Oakland was a visitor. Brethren J. R. G. Hewlett, L. J. Lott, W. E. Farr, E. R. Henderson, J. B. Middleton, J. M. Spikes, H. I. Rushing, A. M. Ramsey and W. L. Bridges brought stirring messages on the lesson. It was good to be there. It was voted to recess during the revival months

(Continued on page 12)

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"GOTTA GET 'EM OUT"

In the terrible hospital tragedy in Cleveland, Ohio, a few weeks ago, in which more than one hundred and twenty persons lost their lives, a policeman worked until he fell unconscious, rescuing patients. He carried out twenty-one sufferers from the poison gas. When someone told him that he had better rest awhile he said, "Guess I can make it again. Wish they weren't so heavy. Gotta get 'em out." That is a story of sublime heroism.

If every Christian were as much concerned about men and women who are suffering from sin, our churches would have a more thrilling story to tell about rescuing the lost. All about us are men doomed to an infinitely worse fate than the patients in that hospital. They face the peril of eternal death. Yet we are not deeply concerned. We have the message of eternal life, but we do not talk to them about the most important question in our lives. We discuss the weather, crops, denominational affairs, everything except the most vital issue in the world. We do not realize the danger that unsaved men face. If we did we would not rest until we had exhausted every resource to save them.

We read again the other day the story of a ship that was wrecked on a rocky coast. The crew had been rescued, when the life-savers saw a man clinging to the rigging. A young man volunteered to go to his rescue. His mother plead with him not to risk his life in that terrible storm. She reminded him that his father had been lost at sea, and that she had never heard from his brother who had gone to sea eight years before. But the young man broke away from his mother and pushed his boat out into the angry waves. He reached the man, took him in the boat and started back. As he neared the shore in the gathering darkness, the crowd on the land shouted, "Did you get the other man?" He shouted back, "Yes. Tell mother it is brother."

May the Spirit of God lay on the hearts of Oklahoma Baptists the burden of the lost! With the spirit of these two men who loved not their own lives, let us go after the lost and bring them to the Savior.—Baptist Messenger.

SHUBUTA MEETING

Shubuta Baptist Church closed a meeting of eight days June 14th. Brethren J. E. Byrd and E. T. Flynt, of Mount Olive, were with us as preacher and song leader. Brother Byrd is one of the best known and most loved men in the state, and no word of ours can add to his reputation. Though he is not an ordained preacher, his messages reached the hearts of the people of this community as effectively as any preacher heard here in a long time. He has the gift of being pointed and pungent in his sermons, and very earnest in his general manner and methods. Though Brother Flynt has had less experience in his chosen field of service, he is well prepared

by training, has a splendid voice and rendered highly acceptable service as choir leader. The coming of these brethren among us brought a real spiritual blessing. Our church was revived and two were added to our membership; impressions were left in the hearts of others which we hope will ultimately lead them to a full surrender to the Lord.

Faithfully,

—H. D. Wilson.

THE LIL' BLACK SHEEP

Po' lil' black sheep dat strayed away,
Done los' in de win' and de rain—
An' de Shepherd he say, "O hirelin',
Go fin' my sheep again."

An' de hirelin' say, "O Shepherd,
Dat sheep am black and bad."
But de Shepherd he smile, like dat
lil' black sheep

Wuz de onliest lamb he had.

And he say, "O hirelin', hasten,
Fur de win' an' de rain am col',
An' dat lil' black sheep am lonesome
Out dere, so far f'um de fol'."

But de hirelin' frown: "O Shepherd,
Dat sheep am ol' an' grey!"
But de Shepherd he smile, like dat
lil' black sheep

Wuz fair as de break ob day.

An' he say, "O hirelin', hasten,
Lo! here is de ninety an' nine,
But dere, way off f'um de sheepfol'
Is dat lil' black sheep ob mine!"

An' de hirelin' frown: "O Shepherd,
De res' ob de sheep am here!"
But de Shepherd he smile, like dat
lil' black sheep

He hol' de mostest dear.

An' de Shepherd go out in de darkness

Where de night wuz col' an' bleak,
An' dat lil' black sheep, he fin' it,
And lay it against his cheek.

An' de hirelin' frown: "O Shepherd,
Don' bring dat sheep to me!"
But de Shepherd he smile, an' he hol'
it close.

An'—dat lil' black sheep—wuz me!
—Paul Lawrence Dunbar.

MAGEE

The revival meeting at the Magee Baptist Church with Dr. B. L. Davis as evangelist was truly a revival. The powerful messages of this earnest consecrated man of God stirred the souls of all who heard.

There were large crowds at each service. The stores closed for the morning services.

The singing was led by Brother J. B. Pucket of Magee. He is a fine singer and especially talented in conducting. This added much to the spirit of the meeting. The male quartet of the church rendered many numbers very effectively.

The personal workers and prayer bands worked before and during the week of the meeting with earnestness. The visible results of this meeting were great with fourteen additions to the church, and rededications of the lives of the membership. The effects of this one week of work with HIM will be eternal in its good influences.

—L. W. Ferrell,
Pastor, Magee Baptist Church.

KOSCIUSKO

We have recently closed a twelve days meeting, in which we had the services of Dr. J. W. Mayfield, of McComb, as preacher. We had Dr. Mayfield last year, and were so pleased we invited him again. He has strengthened his hold on our admiration and esteem. Our own Norman Nason was our song leader, also for the second time. Though we are rather exacting in estimating a song leader, we unhesitatingly vote Nason "the best ever", both as leader and as soloist. He had trained a splendid male chorus, which gave valuable assistance. His Junior choir was an attractive feature, as was also, the solos of Dr. Mayfield's daughter, Miss Hassie. Congregations were large, and cooperation most commendable. We thank God and take courage, as we face the responsibilities of the future.

—A. T. Cinnamond, Pastor.

PRENTISS

Dr. E. F. Estes, Pastor W. Broadway Baptist Church, Louisville, Ky., and Bro. Eugene Ferrell, of Ft. Worth, Texas, were with us for our meeting from June 6th-16th.

Everyone here fell in love with them. Bro. Estes is one of the most lovable men I have ever known. I never heard better preaching. Someone said that it was deep enough for the theologian and simple enough for the children. Bro. Ferrell is surely a wonderful song leader. He may be had for other meetings in July and August. Our people are greatly revived, and 23 were added to the Church.

Fraternally,

—W. R. Haynie.

At the annual prize-day of a certain school, the head boy rose to give his recitation.

"Friends, Romans, countrymen," he vociferated, "lend me your ears!"

"There," commented the mother of a defeated pupil, sneeringly, "that's Mrs. Biggs' boy! He wouldn't be his mother's son if he didn't want to borrow something."—Tit-Bits.

Two faces were close together, the man's grim, tense; the other face was small and white, with two slender hands pressed tightly against it. It was those frail hands that riveted the man's horrified gaze.

"Lost!" he said still staring, and in his voice was hopeless, stark, tragedy; for that other face was the face of his watch, and those little hands told him that he had missed the last train home.—Judge.

A telephone operator was at one end of the wire and a little girl, who had answered her ring, at the other end. The operator, obeying one of the company's rules, was trying to get the child to call an older person. She began according to the rule by asking, "Is your mama there?"

"No."

"Is your big sister there?"

"No. There's no one here but grandma and me and the cat. Grandma can't hear, and the cat can't talk."

The Pittsburgh Chronicle-Telegraph tells us that a bright youth undergoing examination for admission to one of the Government departments found himself confronted with the question:

"What is the distance from the earth to the sun?"

Not knowing the exact number of miles, he wrote in reply:

"I am unable to state accurately, but I don't believe that the sun is near enough to interfere with the proper performance of my duties if I get this clerkship."



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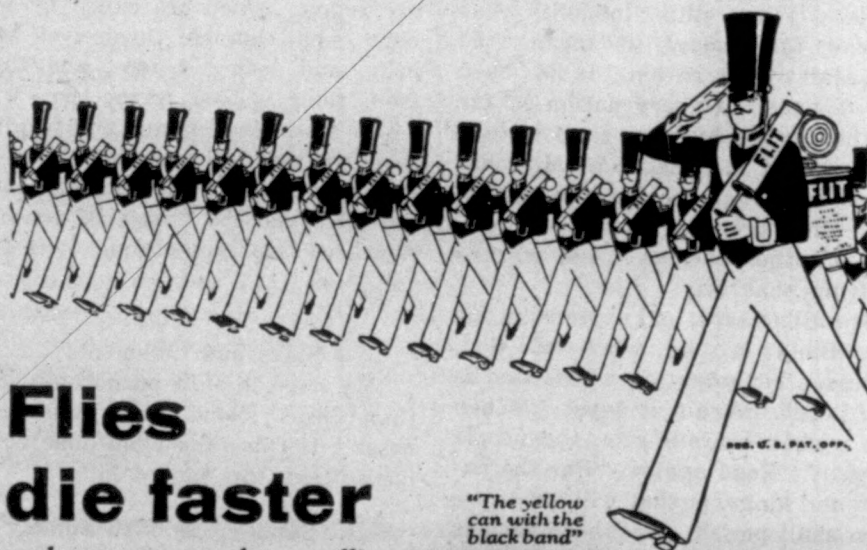
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The Children's Circle

Mrs. P. I. Lipsey

Bible Study: Abraham, Isaac and Jacob, and Joseph, in the New Testament.

Abraham was a great man, and his character and life are used in the New Testament to teach many things. His name appears in the first verse of the New Testament, in the genealogy (ask Mother what this is) of our Lord Jesus. Jesus says often, "Abraham, Isaac and Jacob": when he called those names, he gained the attention of the Jews, for these were their honored fathers. He says in Matt. 8:11, that many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob, in the Kingdom of Heaven: in Mark 12:26, he teaches that they are still alive, in glory, when he says that God is still the God of Abraham, Isaac and Jacob. In Luke 13:28, he tells the Jews that they are going to be in great distress, when they see these forefathers of theirs in the Kingdom of God, and they themselves cast out. In Luke 16th, he tells a story of a rich man and a poor man who both died, and the poor man was taken to Abraham's bosom, meaning heaven. Read this story. In John 8th chapter, Jesus' enemies claim to be the children of Abraham, and he tells them that tho' they are children of Abraham in the flesh, they do the deeds of the devil, showing themselves to be his children.

In the book of Acts, the apostles and others show themselves very familiar with the history of Abraham: Acts 3:13-25, Acts 7:2-32, Acts 13:26. In Paul's letter to the romans, from chapters 4:9, there are many references to Abraham, and much also in the book of Hebrews: be sure to read Hebrews 11:8-19. Also, James 2:20-23; in both of these, is found also reference to Isaac and Jacob.

In Acts 7:9-14, the martyr Stephen, gives part of the history of Joseph: in Hebrews 11:21, 22, mention is made of him, and in Rev. 7:8, his name is called as the head of a tribe.

These Scripture passages in the New Testament help us to understand better these people of whom we have been studying in the Old Testament.

My Dear Children:

When I made out our Bible Study, I did not know what a long lesson I was giving for the last one, the one we have today. I could not even mention all the references, it would have made a regular pamphlet, or leaflet, anyhow, so I just picked out some of them. This closes our six-months study, and I am giving you the list of lessons for another six months on our next Page. It will be called, Boys and Girls of the Bible, and I hope you will like it. Because we have been studying Genesis, I left out all of that, except one lesson, from the 48th, chapter. The study will begin the week you read the lesson list, so don't lose any of it. Some of these boys and girls were not good, indeed, they were bad, but you know it is that way in the world today. By studying about them, I hope we will learn to hate their ways, and to want to walk in God's way.

With love, —Mrs. Lipsey.

Tangipaphoa, La. June 13, 1929

Dear Mrs. Lipsey:

Many thanks for the pretty bag that you and Mr. Lipsey, Jr. gave me. I'm glad that it came from London. I am visiting James and Lamar Moore, my cousins, in Louisiana. There is a Confederate Ceme-

tery about one mile from here, known as Camp Moore. This is where the last battle was fought in Louisiana during the Civil War. The U. D. C. has a chapter house there. I am sending 10c for the B. B. I. girl. I sewed for this money.

Yovingly,

—Agnes E. Gant.

Home address: Elliott, Miss.

We are grateful for the money and for the interesting letter, Agnes. I'm sure you are enjoying your visit. Write again.

Moselle, Miss. June 14, 1929.

Dear Mrs. Lipsey:

Here come two little Jones County girls to join your happy band. My Grandma Weeks has been taking the Record for sometime, and we are always glad to read the children's page, especially little Jeannine Howe Lipsey's letter. I can see her in our minds. I, Ouida, am 13 and Odessa is 11. We are fair with blue eyes and dark blonde hair. We both work in the field, helping Daddy, and we help mother pick berries to can. We have lots of fun in the country. We have a pet kitty cat. Her name is Frisky. I, Ouida, have 13 little chickens. When large enough, will sell them and send some to the little orphan girls and boys. Mrs. Lipsey, I hope to see this in print to surprise our Grandma. This is our first letter to the Circle. Love to Mrs. Lipsey and all the Circle.

Your little friends,

—Ouida & Odessa Weeks

That's a good, cheerful letter, and I am sure keeping busy does not keep you from being happy. I am mightily interested in those chickens.

Utica, Miss. May 29, 1929.

Dear Mrs. Lipsey:

I wonder if you will let a little girl 6 years old join your happy Circle of little boys and girls. I have never written you before, but my Mother reads the children's letters to me. I enjoy them so much. I go to school at Midway and am in the second grade. My teacher's name is Mrs. Madelle Godwin, and I sure do like her. I have two sisters and four brothers. One of my sisters is married and one of my brothers is married. He lives in Greenville. I am the baby. My name is Leola Marie Hutchins. You said that you were in Memphis week before last. I have a brother there and the others are two little boys at home. I would love to see my letter in print, so my little brothers can see it. Their names are Jim and Hamp. I am sending \$.10 for the B. B. I. girl. With love,

—Leola Marie Hutchins.

That's a good letter for a six year old. Glad you are willing to help our B. B. I. student.

Carthage, Miss.

Dear Mrs. Lipsey:

I am a little girl 7 years old. I live in Port Neches, Texas, although I am out in Mississippi to see my aunts and cousins. My Mother has six sisters that live here in Miss., 5 neices and 4 nephews. My pet is my little sister, which is 4 years old. Will close, hoping to see this in print to surprise my Mother.

Yours truly,

—Beatrice Hall.

Glad to have you in Mississippi and in our circle. There are lots of good people in Texas, for many of them went from Mississippi.

Carthage, Miss. June 17, 1929

Hello, Mrs. Lipsey:

I am knocking at the door again. My Daddy takes the Record, and I read the letters every week. I en-

joy reading the letters and the Bible Study. My Daddy was surprised to see my letter in print. My S. S. Teacher, Miss Odelle Williams, said she was glad to see it. I go to S. S. and church every Sunday. There is going to be a Children's Day Program at Pleasant Hill Sunday, June 21st. You and all cousins are invited to come. I and my 2 sisters are on program. Will close, with love to one and all. I am,

Yours truly,

(Miss) Louise Taylor.

How I would enjoy being with you on Children's Day. I am sure it was a great success.

Carthage, Miss.

Dear Mrs. Lipsey and Cousins:

May I join the happy Circle of boys and girls? I am a little girl 7 years old, Jan. 9. Have I a twin? If so, write me. Daddy takes the Record, and I read the letters every week, and enjoy the Bible Study. I go to S. S. and church every Sunday. Our Pastor is Rev. G. W. Nutt. You may know him. Will close, hoping to see this in print to surprise Daddy.

Yours truly,

—Ollie Taylor.

Yes, we know brother Nutt. He was in Clinton recently. Glad you enjoy the Bible Study. I know you will like the Bible more and more as you grow up.

Carthage, Miss. June 17, 1929.

Dear Mrs. Lipsey:

May I join your happy Circle of boys and girls? I am a little girl 9 years old. My birthday is Jan. 20. I am a brunette. I go to S. S. and church every Sunday. Our Pastor is Rev. G. W. Nutt. I have a sister 12 years old, and one 7 years old. I enjoy reading the letters and Bible Study. I am,

Yours truly,

—Mayme Taylor.

And here's the third girl by your name this week, and all are welcome. That must be a Taylor-maid community where you live. We are crediting you three with the ten cents found in the envelope.

Sandersville, Miss. June 18, 1929.

My dear Mrs. Lipsey:

I wonder if you can find room for Sister and myself. We are 10 and 8. We enjoy reading The Children's Circle. We would be happy to join you. Our Mother teaches here in the school, and our Grandmother lives with us, and she is very dear to us. We are sending 10c each to our B. B. I. girl. Will tell you more next time.

Your little new members,

—Roy & Elsie Fall.

Thank you for your help. Evidently your Mother is teaching you how to be useful as well as the things in the school books.

Schlater, Miss.

Dear Mrs. Lipsey:

My second time to write. Before my big pet dog was my subject. Since then about 3 weeks ago she died with black tongue. I'm not going to say Billy and I didn't cry, cause we did, and I kinder think Mother did, too. Won't say for sure; but we hated to give her up so bad. Mother had her buried. We don't have any dog at all now, and don't think we ever will want another one because we can't ever love another one like we did her. We have her picture, though, in lots of ways. We are going to keep them. Well, our school was out the 5th, of June. Billy and I both made our grades fine. We're taking music this Summer. We're running a race to see which one beats. We haven't made our trip to our Grandmother's and Dad's yet, but will soon. We're so lonesome since school's out. Will be glad when it starts again. When Daddy gets his vacation we're kinder planning on going to Laurel, Miss. Hope we do, because I've never been there be-

fore. Well, gues I'd better close, because I'm so sleepy. With love to Mrs. Lipsey and all the children readers. Good nite.

Your little friend,

—Cecile Curington.

We remember your account of your good dog, and are sorry that you have lost her. A dog is a great friend. Mighty glad you made your grades all right.

Blue Springs, Miss.,

R.R. One, June 18, 1929.

Dear Mrs. Lipsey:

We, the Junior girls and boys of Endville Sunday School, are sending \$1.55 for the B. B. I. girl. We are a newly organized S. S. This is our first quarter, and we certainly crave your prayers that our S. S. may grow and do much good for the Master. Rev. W. T. Darling is our Pastor, and we certainly like him. We certainly think the Circle fine.

Yours sincerely,

Junior B. & G.,

Mrs. W. T. Humphreys, Teacher.

That is a good way for a Sunday School to begin, by doing something for others. I hope you may grow in numbers and in usefulness through the years. Thank you for helping.

Leakesville, Miss. June 12, 1929

Dear Mrs. Lipsey:

I have written you once before. I surely was glad to see my letter in print. Daddy surely was proud of me. We are having a great revival here for two weeks. We have with us as preacher Rev. D. Wade Smith, and as singer Bro. Atley J. Cooper. You may know Bro. Cooper. His home is at Clinton, Miss. I surely do enjoy listening to Bro. Smith preach and Bro. Cooper sing. How are the little orphan children and the B. B. I. girl? Give my love to the orphans and the B. B. I. girl.

Your friend,

—Madge McGill.

P. S.—I will send some money next time.

All of us are glad to hear about the great meeting. And all of us may help by praying for the meetings being held this Summer.

AN APPRECIATION

I have just learned that A. Boyce Adams has just completed his 10th year at Sunday School Superintendent at Lyon, and that he has stepped aside on this anniversary to allow others to carry on while he works as one who follows.

Flowers are beautiful. They bring sunshine. I like to present them while folks are alive to enjoy them.

Boyce, as his many friends know him, is an exceptional young Christian man, a graduate of Mississippi College in early years and a Sunday School superintendent in a leading church in his early twenties. You see that puts him just over thirty. In fact, he is about the same age as the writer. That means youth.

Lowry blood and Carolina blood in his veins alive with the Spirit of Christ, a young man serving Christ.

Yours in service,

—D. A. McCall.

WEAK EYES are strengthened and relieved by Dickey's old reliable eye water. In use over a half century. Relieves sore eyes from gnats and dust. Doesn't hurt. In red folding box at all good stores or by mail 25c. Dickey Drug Co., Bristol, Virginia.

OVER-RUNS AND MILL ENDS. **SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU**

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices. **MONAGHAN MILL STORE, Dept. A., Greenville S. C.** "Textile Center of the South"

ORPHANAGE

In reading the Children's Circle in our Record, we notice where several contributions have been made. This spirit on the part of you seems so interesting that I am reading it to our children here so that they may know that you are thinking of them. You are not only assisting these children but you are doing the right thing to develop into good men and women. Any child, who begins to work to assist those in need, will develop into a useful Christian man or woman.

During the past week, we had such urgent calls from two or three communities that we took in some new children. Though we wish we could meet every call, without we are able to place some in good homes or to arrange for more room we shall soon be so crowded that there will not be room for any more. However, as very few communities have been visited since the beginning of the year, we shall try to continue until we have, at least, seen all of the parties making application to the Home at present.

Most of the children coming into the Home have had very poor schools and therefore we shall do all we can to assist in giving them better opportunities for an education. If we had systematic contributions from all of our Sunday Schools, as is the case by some of them, it would be much easier to manage the situation.

HEALING HUMANITY'S HURT

A True Hospital Story

There lies before me the report of a State Secretary for May. There are reported 131,580 Baptists in the Churches of his state. Cooperative Program receipts for the month were \$7,367.55, after deducting "Administration Expense", "Preferred Objects", etc., the distributable balance is \$538.91, of which that portion allotted to the Southern Baptist Hospital is \$4.47.

Less than four dollars and a half from more than one hundred and thirty thousand Baptists!

It would require the gifts of a thousand states like that to furnish enough for us to make our monthly sinking fund deposit on bonded debt.

We do from three to four thousand dollars worth of absolutely free work every month. But not a dollar of the cost is contributed by the Churches. We have to depend upon personal gifts and the need is so great!

We gave 316 days of free and part free service during May. Did you have a part in it?

**A Dollar Will Help
Southern Baptist Hospital
New Orleans, La.**

However, we think the children are doing nicely and most of them seem interested in their studies. Some of those, who failed on some subject, are now in summer school so that they may be advanced to the next grade.

Possibly some of the children of our State would like to know that the physicians in Jackson are especially nice to the children in the Home. They gladly perform such operations as may be necessary to care for the health of the children. Our Baptist Hospital also makes room for our children; and the nurses in the Hospital take care of them. During the present week, we have had operations for bad tonsils and one or two other minor things. We also have one little girl in the Hospital, who has been there for several weeks. Her name is Sunnie Smith, and most of the people call her Sunnie because she is always cheerful and happy. Though she has been badly infected to the extent that both of her legs have had to be cut, she still remains cheerful and feel that she will soon be well and back in the Home with the other children, including her little sisters. So I am sure you will agree that it is a great thing to have good physicians to care for the children as well as to have our Hospital convenient with good Christian women to assist in caring for them.

Assuring all children that we appreciate what you are doing for the Home as well as what is being done by older people, I am,

Fraternally yours,

—W. E. Thompson.

DRY LAW FIGHT

The following Associated Press dispatch from Washington shows how the fight will be waged:

Educational campaigns on a nationwide scale in support of President Hoover's plea for obedience to all laws are to be undertaken by the Anti-Saloon League through the churches and by the federal government itself through the public schools.

While stressing observance of all laws, these movements will be designed particularly to inculcate in the mind of young and old alike obedience to the eighteenth amendment and the laws enacted under it.

F. Scott McBride, superintendent of the Anti-Saloon League, announced that next Sunday, June 30, would be "loyalty Sunday" and that a call had been issued to pastors and Sunday School teachers "to teach and preach the patriotic lessons of loyalty and respect for law" on that day.

Start At Atlanta

The federal government campaign, conducted by the prohibition unit under an appropriation authorized by Congress, will be much broader in scope and will be launched on June 28 at the meeting of the National Education Association at Atlanta, Georgia.

This campaign will be under the direction of Miss Anna B. Suter,

chief of the division of education and statistics in the enforcement agency. The object is to place the message about prohibition before the 30,000,000 children and young people in the public schools.

"The government," says one pamphlet she will distribute, "needs the help and cooperation of every teacher from Maine to California in developing a consciousness of the proper attitude toward this law and all laws."

Advantage of Sobriety

This federal campaign is to be a positive rather than a negative one with its keynote the advantages of sobriety rather than the horror of drink. Miss Suter says the campaign is to be a dignified one without ballyhoo or sensational statements or spectacular methods "because, in the long run, we don't think they are necessary."

In his statement regarding "loyalty Sunday," Mr. McBride said President Hoover's statements regarding law observance would be read in the churches and Sunday Schools next Sunday, adding that it was "appropriate that his declarations urging citizens and officials to support the law should be presented in schools and churches in preparation for the celebration of our country's birthday."

"The liquor traffic continues to be the chief center and source of lawlessness defying laws against itself and directly or indirectly causing countless crime," Mr. McBride said. "The eighteenth amendment duly adopted by regular process of government, sustained by the courts, and endorsed by decisive majorities of the people in a declaration of war against the liquor traffic."

"So long as prohibition laws are under special attack they must be given special defense and support by every law-abiding citizen and every oath observing official. Therefore, speakers and teachers are urged to present the appeals of the President for support of law in churches and Sunday Schools, June 30. May the lessons in patriotism repeated and impressed on that day contribute immeasurably to the respect for law that must be established by observance and enforcement if government by the people is to endure."

BLUE MOUNTAIN COLLEGE

Blue Mountain, Mississippi

One of the three standard senior colleges belonging to Mississippi Baptists.

For more than half a century Blue Mountain College has been an outstanding center of Christian influence.

Exceptional faculty of experts trained in the best colleges, universities, and conservatories of America and Europe.

The town of Blue Mountain contains the two highest elevations in Mississippi, one of which is the beautiful hill known as "Blue Mountain". It is on the slope of this hill that the College is situated. Campus of forty acres, with springs of pure freestone water flowing about one hundred thousand gallons daily. Swimming pool and concrete tennis courts on the campus. College golf links adjoin the campus.

Three beautiful brick buildings erected in 1928. Two brick dormitories are operated on the self-help plan where students may reduce their expenses considerably.

More than two thirds of the rooms in our four dormitories were reserved by check during the month of May for the regular session beginning next September. It seems certain that we shall not be able to accommodate all the students who will apply for admission.

Write for new catalogue.

LAWRENCE T. LOWREY, President

(Continued from page 9)

of July and August, and meet again Sept. 17th. The 4th, 5th, and 6th chapters of John were assigned as a study then. Brethren W. E. Farr, H. I. Rushing and L. E. Roane were appointed to arrange a program for submission at that meeting. Brethren, these are great spiritual and informational meetings we are having, come and be with us.

CARD OF THANKS

We wish to thank the many relatives and friends for their kindness during the illness and death of our little darling, Daisy Ray.

Mr. and Mrs. Asa Winstead and children.

"To think this is our honeymoon trip and you went to the station and bought a ticket for only one."

"Well! Well! Now, dearest, what do you think of that! I had forgotten myself entirely."

"This boy," said the proud mother to a neighbor, "grows more like his father every day."

And the neighbor, knowing his father, asked, "Does he, now; have you tried everything?"

Clarke Memorial College

W. T. Lowrey, M.A., LL.D.,

President, Newton, Miss.

A standard Junior College for Boys and Girls.

Meant for the increase of learning, training, culture and religion.

Session opens Tuesday, September 3, 1929

Write for further information or send Five Dollars to reserve a room.

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A senior College for Women, Offering Standard College Courses

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Results of Our Last Four District B. Y. P. U. Conventions

Laurel

Everything was in readiness, the Laurel committee had done their work well and with speed and ease the delegates were registered and assigned homes. The committee did not work during the afternoon program making it possible for every one attending the meeting to be in for the very first song of the opening session. This was District Five meeting. Quite a number of pastors were present at this first session and throughout the convention, we had them sing for us and limited them to ONE verse; they wanted to sing another, but we would not let them (time was limited). It was an interesting and enthusiastic meeting. The social was different from the others in that the Juniors had a special social with leader; the Intermediates also had theirs together, while the Seniors and Adults had theirs. The crowd was too large for any one room in the church—221 registered and these with the number who did not register gave us a splendid attendance. For 1930 the following officers were elected: President, J. H. Pennebaker; Vice-President, J. J. Dennis; Secretary, Elsie Broadus; Leader, Annie Averett; Chorister, W. L. Compere. Mt. Olive was selected as the place for the 1930 meeting. The banner was given to the Waynesboro Intermediates.

Tylertown

Some hours before time to begin the program representatives from over the district began to come and by three o'clock a good crowd was there and the Tylertown folk met us with a smile and hearty handshake. The church as was true of the other host churches was beautified with pretty flowers, and every committee seemed to have its work perfectly in hand and not a hitch was manifest. The program was good from the start and when the afternoon program was over and everyone had found his home for the night we enjoyed an outdoor social that ended by the dressing up of a bridal party and the wedding march to the school house not far away where supper was served. During the night we had the first rain for any of the conventions, but it made up for any we had missed. We began to think that our crowd would be rained out for the next day for the rain continued into the morning. Good gravel roads, however, made the rain of little consequence for the people came from all over the district the second day and it was a great meeting. The convention of District Six did not select their meeting place for next year hoping to have it in a section where it has not been. We had an invitation, however, which would have been accepted had it not been thought wise to try a new sec-

tion of the district if possible. H. A. Scott was reelected President, and the following were elected to the other offices: Vice-President, Ray F. Dykes; Secretary, Eola Smith; Leader, Nell Evans; Chorister, J. O. Byrd; Pianist, Rama Ashley. There were 240 to register here and the banner was won by the Progress Senior union, Pike County.

Flora

District One meeting at Flora was the best meeting for that district in several years, considering the attendance especially. This was the result especially of the good work of the officers for the year. Last year we were almost completely rained out so the officers felt that in order to redeem the work of the district special efforts must be made. More than two hundred were in attendance and the Flora people did themselves proud in their splendid entertainment. The entire church seemed to be right in for making the convention a success and had more homes than they had need for for the overnight entertainment. We enjoyed here the presence of a goodly number of the pastors of the district. The young people seem to be strong for their pastors when their pastor seems to be interested in them and their special work. The convention goes to Griffith Memorial, Jackson, for 1930 and the officers for the year are: President, C. J. Olander; Vice-President, Earl Clark; Secretary, Clifton R. Tate; Leader, Enid Henry; Chorister, W. C. Howard. Pearson Seniors took the banner with a good grade.

Greenville

The last of the six district conventions was at Greenville. Certainly none of the host churches had done more in getting ready for the convention and in short time through a systematic plan the delegates were assigned to their homes. As in the other meetings, however, no assignments were made during the afternoon session of the convention. One thing in which the convention excelled was the fact that nearly all who attended the convention were there the very first afternoon, 215 were registered the first afternoon with not over fifty to come for just the second day. The program for the first day was a bit different in that the social followed the evening service instead of being in the afternoon at six o'clock. It was a "Real estate social" and was different from the ordinary social and pronounced by all an interesting affair. Beautiful flowers were on display here also and the program went off splendidly; however, because a large number of the delegates came for more than a hundred miles the program was cut the last afternoon, bringing the convention to a close at three thirty. Miss Vera McCain, leader of the Intermediate union at Tunica, brought NINE 130 miles in her car. Mrs. R.

Mississippi Woman's College

A Standard College for Young Women. A Full Member of the Association of Colleges and Secondary Schools of the South, which is the Official Accrediting Agency of the Southern States.

Member of the Mississippi Association of Colleges; Southern Association of Colleges for Women; Association of American Colleges; American Council of Education.

We are now ready to accept reservation fees of \$12.50 each for rooms in Love Cottage, Dockery Hall, Johnson Hall and Ross Hall. The rooms in Love Cottage and Dockery Hall are run on the self-help plan, and, therefore, lower in price. Rooms will be assigned in order of application.

Every advantage needed for the development of Christian womanhood. Here your daughter will be grounded in the fundamentals of the Christian religion. Student body large enough to have the enthusiasm of numbers, not large enough to prevent giving personal attention to each student.

The very highest advantages in Piano, Violin, Pipe Organ, Speech Arts, Art, and Home Economics. Elwood S. Roeder, Director of Music and head of the Piano Department, Barbara Stoudt-Roeder, head of the Voice Department, are well known in musical circles in the United States. They have been with the Woman's College eight years. One of the two State Music Normals carried on in the summer is located at the Woman's College.

The earlier the reservation for a room, the more satisfactory will be the location of your daughter.

For new bulletin and view book address

J. L. JOHNSON,
Hattiesburg, Miss.

A. Eddleman, leader of the Junior union at Webb, brought NINE in her car and came nearly a hundred miles. The Grenada union chartered a buss and brought 37 in it and a car load in addition, the car load being SEVEN. Many other instances of large delegations coming long distances are cited. Riverside, Marks, had 27 and came over a hundred miles; Sumner came 85 miles with 22; the Eudora crowd came 163 miles and the Batesville group, FIVE YOUNG MEN, came 143 miles. There were others perhaps that we did not get a record of. The convention goes to Grenada for next year with the following officers to lead: President, E. M. Stewart; Vice-President, Don Townsend; Secretary, J. W. Hardin; Leader, Mrs. F. Q. Crockett; Chorister, J. L. V. Martin; Pianist, Mrs. E. H. White. The banner was won by the Webb Juniors, the Weaver Cup was won by the Grenada Juniors and the Chastain Cup was won by the Eudora Juniors and Sumner Intermediates. They tied, each being 100%, in the point for which the cup is given, that the union having enlisted the largest per cent of its possibilities. These two unions had enlisted every possibility. The leaders of these two unions drew straws as to who would keep the cup the first six months and the Eudora Juniors won.

The McCormicks

We have not mentioned the McCormicks in any of the reports of these district conventions saving this space just here to pay our tribute to their splendid services. Every missionary we have ever had with us in our work in these conventions from time to time or in any of our training schools has measured up to the very highest degree of efficiency. No group of people can be found anywhere that is more efficient and consecrated to their work than these missionaries we have used and known. After saying that we can truthfully say that none have been better than the McCormicks. They have won their way into the hearts of the Baptist Young People of Mississippi and their work during these three weeks with us can never be estimated. They will be with us at the Assembly this week, Friday afternoon through Sunday and this will make these

days especially choice days of the Assembly.

Announcement has already been made through the papers of the death of Landrum P. Leavell, who has been connected with the Sunday School Board since 1903. He was first one of the Sunday School field men, and afterward undertook the leadership in the B. Y. P. U. Department. In connection with his service for us he rendered pioneer service at the Southern Baptist Theological Seminary in making vital and real the department of Sunday School work in that institution. He labored unceasingly until his health became impaired. Some four years ago he suffered a stroke of paralysis from which he partially recovered and had been able through these years to do a portion of his work in connection with our quarterlies. He died quietly and peacefully at Hot Springs, where he had gone for treatment, on June 4th.

At its meeting on June 14th, the Sunday School Board elected J. E. Lambdin, who has been associated in the department, to the position as head of the B. Y. P. U. Department. The work is not new to Mr. Lambdin and he is not new to our people. He has already proven his worth, and will render fine service to our common cause.

—I. J. Van Ness,
Executive Secretary.

Mrs. Levinsky—"My Rebecca has an A.B."

Mrs. Levy—"Vell, my Rowena has an Ikey."

WOMEN, Here is unusual

opportunity to earn money in pleasant convenient way and perhaps help some friend or acquaintance who may have artificial teeth and plates. All dentists urge daily cleaning of these plates and false teeth, but a special paste and brush are necessary. Our preparations were originated by dentists specializing in prophylactic teeth and gum dentistry. Write today for generous FREE Trial Package of TOOTH PASTE and Artificial Plate Cleaner, also Tooth Brush bargains, all selling at wonderful economy prices. Some women may wish to represent us. DEPYRO LABORATORIES, 27 Free St., Portland, Maine.

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SOUTHERN BAPTIST
SANATORIUM

EL PASO, TEXAS

PRESENT STATUS OF THE MOUNTAIN SCHOOLS

J. W. O'Hara, D.D., Superintendent

That Southern Baptists may have correct information concerning all of our mountain schools, I am giving below lists of the schools which at present are continuing their operations. The Southern Baptist Convention at its recent session adopted the following recommendation concerning the mountain schools:

"We recommend the gradual elimination of some of the Mountain Schools, as state and community developments warrant their closing, with the purpose of continuing and strengthening a limited number of the more strategically located institutions where there is an evident and more permanent need for them in keeping with the previous policy of the Board. We do not believe that the time is at hand, or in sight, when the Baptists of the South can afford to consider a complete abandonment of their Mountain School program. We believe that there exists now, and will exist for a great many years to come, an inescapable necessity for a limited number of these institutions, wisely placed, not only to supply educational facilities for neglected districts, but for the Christian training of a leadership for our Baptist constituency in the mountain sections, particularly in the great Appalachian district. This program of reduction must be handled with the utmost wisdom, because much of this property is under the bond issue and we are under a legal, as well as a moral, obligation to maintain the value of the collateral upon which the bond is guaranteed."

The Superintendent recommended to the New Board adjustments and transfers of six schools. These were prepared for the change by previous correspondence. This would have left fourteen to be supported by the Home Mission Board. Notwithstanding the above order by the Convention, six of this number were dropped without notice. These institutions naturally consider this action exceeding the orders of the Convention and therefore a great injustice done to them. Eight schools were retained by the Home Mission Board. Six of these have their property in the bond issue and two the property is owned in fee simple by the Home Mission Board. The appropriations made for these schools for the next session is pitifully small, and unless help comes from private sources their operations in the future will be with far greater struggle. The schools are as follows:

Eldridge Baptist Academy, Eldridge, Ala.

Hiawassee Academy, Hiawassee, Georgia.

Sylva Collegiate Institute, Sylva, N. C.

Fruitland Institute, Hendersonville, N. C.

Watauga Academy, Butler, Tenn. Barbourville Baptist Institute, Barbourville, Ky.

Hazard Baptist Institute, Hazard, Kentucky.

Magoffin Institute, Salyersville,

Kentucky.

Ten schools from which maintenance was withdrawn are making plans to continue their operation. These include the four prepared for the change by previous correspondence and the six precipitously dropped. The heroism and sacrifice necessary for them to carry on is immeasurably great. These schools will need much help from private sources. They will receive no maintenance from the Home Mission Board. However, they refuse to die. The list of schools is as follows:

Newton County Academy, Parthenon, Ark.

Armo Baptist Academy, Blue Eye, Missouri.

Southwest Baptist College, Bolivar, Mo.

Mountain Home College, Mountain Home, Ark.

Lee Baptist Institute, Pennington Gap, Va.

Harrison-Chilhowee Institute, Seymour, Tenn.

Smoky Mountain Academy, Sevierville, Tenn.

Alexander Schools, Inc., Union Mills, N. C.

North Greenville Baptist Academy, Tigerville, S. C.

Cosby Academy, Cosby, Tenn.

Blairsville Baptist Institute, Blairsville, Ga., has been turned over to the Union County Board of Education for operation and the property sold for this purpose.

Mountain View Institute, Hays, N. C., found itself unable to operate with the limited income and the trustees closed the doors of the institution. Negotiations are now in progress looking to sale to the state for an agriculture experiment station.

Mars Hill College, Mars Hill, N. C., has been carried in the list of Home Mission Board schools for the last two years though no maintenance was given it by the Home Mission Board. This was done because the school is a product of Home Mission Board administration, and further, because the Home Mission Board administers the E. F. Watson Student Fund for them. This fund is intact and the interest is being paid annually as allocated. The institution receives its support from the North Carolina State Baptist Convention.

This communication is given for correct information concerning the entire department. Southern Baptists will make their greatest mistake when they leave the mountain area. It stands as a missionary opportunity and a missionary challenge not surpassed by any and with promise of a thousandfold more returns in leadership and kingdom material than can be found elsewhere. If our Southland is saved it must be by the Christian training of her own native sons and not by dependent or alien races of peoples in our midst.

These lighthouses, which have shone so brightly for almost thirty years, if snuffed out now, can never be relighted. Scores will have to continue to live in darkness, obscurity and sin. Will Southern Baptists permit this?

"KING PIUS XI"

(Part of an editorial the Christian Century on the Vatican City, headed Pope Pius XI.)

There has never been a time or a place in the modern world in which the Catholic church did not seek more prominence and dominance than it had. If the Catholic hierarchy, headed by the pope, is the repository of infallible truth in all matters pertaining to faith and morals and the divinely appointed instrument for the control of the thoughts and the conduct of all the world, this is a laudable zeal for the advancement of the kingdom of God. If not, it is a danger to the legitimate liberties of men and to the advancement of truth. Catholics and Protestants cannot agree about this. If they could, they would not be Catholics and Protestants. The two systems are not merely different in detail; they are radically and fundamentally different. It is impossible for anyone to state the objectives of the Catholic church with reference to government and society without appearing to misrepresent the minds of American Catholic laymen, or without actually doing so. But American Catholic laymen do not determine the policies of the Catholic church. The "teaching church" is the hierarchy. It knows where it is going, and it moves slowly enough to take the majority of its lay adherents with it. The sovereignty of the pope over the tiny principality which is to be known as "the City of the Vatican" is not an ultimate objective but a new point of departure.

The essence of the Catholic system is sovereignty. Sovereignty in respect to spiritual matters. Yes, of course, only that. Sovereignty in respect to faith and morals and whatever pertains thereto. And sovereignty in determining what things do pertain thereto. Minds which are saturated with that conception of the mission and structure of the church are not going to be permanently satisfied with sovereignty over one hundred and five acres. There may be nothing added to the territorial domain of the City of the Vatican within a century, or ever; but the very fact that the church considers temporal sovereignty an indispensable element of its equipment for carrying out its "spiritual" mission, is more than a hint that it is unwilling to rely upon spiritual forces for the attainment of spiritual ends, and that in its own view religion and the state are not merely related—as of course they are—but related in such a way that the church must itself be a state and exercise the political and diplomatic, if not the military and police, functions of a state.

A FINE TESTIMONY

Captain Robert Dollar is one of the foremost ship owners and managers in America. He is 85 years old, still active and vigorous. While attending a session of the Foreign Trade Council in Baltimore he gave the following to a representative of

IN MEMORIAM

In Loving Memory of Dr. L. D. Chapman, Who Departed This Life March 15th, 1929

Oh, death you have taken our friend from us into Heaven's eternal rest, our hearts seem almost broken as we think of our friend gone.

His life was as an emblem of a flower cut down at morn, but his soul is safe in heaven, while his memory lingers here, for gently closing his eyes he has only fallen asleep. Sleep on, kind friend, now free from care and pain, and when Jesus leads the way we will meet in Heaven again.

—A Friend.

In Memory of Fred McBride

Home is not home, for Fred is not there.

God has taken him out of our care. Sad are the loved ones, and empty his chair.

He has gone to that home so peaceful and fair.

Sleep, Fred, sleep thy sufferings are o'er,

Sweet is thy rest on heaven's bright shore.

Well we all loved you, but God loved you more,

He called you away to that bright happy shore.

—Grandmother.

the Manufacturers' Record:

"When I took over a fleet of twenty ships, five years ago, any number of persons, all kinds of people, told me I could not run them successfully unless I served liquor on board. Not a drop of liquor ever has been served on one of those ships—and, they are running still, and the passenger list always is filled. If ever I have to turn bootlegger or serve liquor on my ships, I'll give up or go broke—I won't do it. And, what kind of a man would I be if I carried liquor on my ships and at the same time said to my officers and men, 'Any one of you who takes a drink of liquor will be fired instantly?' No, sir; my ships never have carried liquor and never will.

"I was banished from my home—from Scotland, my native land, at the age of 13, by liquor. Our family had a sad experience with liquor and at 13 I left home, and I vowed then and there that never would I touch a drop of liquor, and I never have. In my long life in the lumber business and the shipping business, I have seen hundreds of young men—fine young fellows, with every prospect for fine, useful lives—absolutely destroyed by liquor. Young fellows who started with me, but took to liquor, went into the gutter. All my life, from boyhood, I have seen closely the wretchedness that liquor causes.

"Prohibition has been a Godsend to this country, and above all to the poorer people. And, most of all, it has been of indescribable value to the women and children of the coun-

try. It is the women and children who suffer most, in the end, from the evil effects of liquor on the men, and prohibition has spared the women and children an indescribable amount of suffering. Under prohibition, money which went to the saloon and the liquor seller, goes to the stores for clothing for the women and children; it goes into the savings banks by hundreds of millions of dollars each year; it is invested in automobiles and other recreations. Prohibition is a Godsend to this country."—The Christian Index.

A NEEDY FIELD By S. P. Goree

Some few Sunday nights ago it was our privilege to preach in the home of Mr. Chas. Morgan, four miles east of Benoit, and to our glad surprise there were more than seventy-five present. We asked all Christians to raise their hands, and to our surprise again there were only three hands raised. We tried to preach on God's love for a lost world, and salvation by grace, through faith in Christ. At the close of the sermon, there were fifteen professions of faith in Christ, accepting Him as their personal Saviour.

We have been preaching in different homes of the community each Sunday night since then. Our congregation has grown until we have had to build benches in a vacant house in the same community. On next Sunday we are planning on organizing a Baptist Sunday School. There is a great number of children in this community from six to fourteen years old that have never been in a Sunday School, hundreds of fathers and mothers that do not belong to any church. For a distance of more than twenty miles square, there is not a single Baptist church, with a population of several thousand white people (the greater part Baptist or Baptist preference). I would be glad to make arrangements for some of our State Board evangelists to come over and hold a revival this summer. There is a large school building in the center of this neglected territory that will seat approximately three hundred people. I believe with faith, prayer and effort a large Baptist church could be organized in this community.

Brethren, as we feel our responsibility, we covet your prayers.

Yours in His service,
—S. P. Goree, Benoit, Miss.

EAST END BAPTIST, COLUMBUS MISS.

The evening Service Sunday, June 16th, marked the close of the two weeks' revival services at East End Baptist Church. The church was filled almost to overflowing for the

last service—the last one being the greatest of the revival. Large crowds attended both the morning and evening services all during the revival.

These two weeks of services have been the greatest revival that this church has ever known. All the preaching was done by the pastor, Rev. R. J. Shelton, who by knowing the needs of the people of his church, and the possibilities of the field, was able to come in contact with the vital needs of the community. Not one message but which seemed accompanied by the Holy Spirit and found lodging in Good Ground.

Fine gospel messages were delivered at every service in songs by D. Curtis Hall, of Philadelphia, Miss., who so ably directed the song service for the revival.

The many personal workers who went out, loyally labored for the cause of Christ. Many were persuaded by the efforts of these and the messages from the pulpit to commit their all into the hands of the Almighty, for salvation and service. There were 47 additions to the church, most of whom were new converts. The revival flame is still glowing in the hearts of the people, and there is still to be a great harvest.

There is new life in the church, and greater determination than ever for advancement. This church is still in its infancy, in view of the fact that the city is expanding eastward. It seems the opening of a new era for East End.

—O. C. Rainwater.

THE EPISTLES OF JOHN Their Meaning and Message

By Walter Thomas Conner, A.M., Th.D., D.D., Professor Systematic Theology, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Fleming H. Revell Company, New York. Price \$1.75.

Bible readers and thinkers are brought under obligations of genuine gratitude to Dr. Conner for his unusually clear and cogent, profound and practical interpretation of the epistles of John. Sixteen chapters are devoted to the First Epistle and one chapter each to the Second and Third Epistles.

Dr. Conner has the rare gift of taking the reader back to the circumstances under which the author did his writing, and of perceiving the original meaning of the message, and of making a sane and penetrating application of the truth to present conditions. The insight of a scholar, a teacher and a consecrated Christian is everywhere apparent.

We commend the book most heartily and without reservation to all who are interested in the fundamental spiritual verities by "the beloved disciple".

—Byron H. DeMent.

WISDOM IN SOUL WINNING

By William Wistar Hamilton, Th.D., D.D., LL.D., President, Baptist Bible Institute, New Orleans, Louisiana.

Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee. Price 60c.

This book, from the facile pen and noble soul of the beloved President of the Baptist Bible Institute, is prescribed as a part of the church administration course of the Sunday School Board, and is admirably adapted to that purpose.

The vital things that wisdom in soul winning will do are presented and illustrated in fifteen chapters of convenient length. A brief synopsis is given at the close of each chapter and at the end of the volume seven questions are asked on each chapter to aid the student in reviewing for examination.

There is revealed in this charming little treatise that wisdom and tact, that scriptural knowledge and religious fervor, that keen insight into human life and penetrating application of the truth to spiritual needs, which have endeared its author to thousands of souls throughout the Southland where he has labored so faithfully and fruitfully as pastor, evangelist and Bible teacher.

The book contains the essence of a life of rare beauty and efficient service, and will prove a blessing to all who read and heed its timely message.

—Byron H. DeMent.

A QUESTION OF RESPONSIBILITY

A Baptist church is an independent, self-governing body. There is none to dictate to it; none to coerce it. The Bible is its governing code, the Lord Jesus its only Master. It must do its own thinking, its own acting. It must raise its own money, pay its own debts, formulate its articles of faith, determine its policies, solve its problems; in short, it must work out its own salvation. Neither presbytery, bishop nor pope may de-

culties. In its own strength or weakness it stands or falls. This leads to the statement that every Baptist church must take heed to itself that it be an enlightened, trained, developed body. The strength and efficiency of any democratic body will depend on the intelligence, consecration and loyalty of its individual constituents. It is not sufficient that a few shall be informed, that a few shall be faithful, that a few shall share in the burdens. The preservation, maintenance and efficiency of a local Baptist church demand that all be able to think and act intelligently, that all enter into its ministries and share its burdens. The cultivation of the sense of individual responsibility, then, constitutes a vital part of the ministry of the pastor and officers of a local Baptist church. —Watchman Examiner.

Study at BLUE RIDGE this Summer

Vacation place supreme

WORKERS with boys and girls will welcome new courses this summer. 1. Camp craft. Includes study of all details of organizing and running camps. 2. Methods in Boys' Work. Special course for those who do not plan to specialize in boys' work. 3. Physical Education. Six sections covering play leadership for boys and girls, folk dancing, indoor games, practice teaching, tennis, camp activities. Ask for booklet.

Every church of any denomination would be helped by sending two or three young men or women.

Blue Ridge attracts thousands every summer. Conferences of many sorts.

BLUE RIDGE ASSOCIATION

Blue Ridge, N. C.

Is it thrifty to pay 50¢ ?

WHY pay 50c for a half-pint of liquid insect-killer, when you can get Black Flag Liquid, the deadliest made, for only 35c? Black Flag Liquid will quickly kill every annoying fly, mosquito, ant, roach, bedbug, etc. Money back if not entirely satisfied.



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Black Flag also comes in powder form. Equally deadly. 15c, and up.

Kill All Flies! THEY SPREAD DISEASE
Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.
Insist upon
DAISY FLY KILLER
from your dealer.
HAROLD SOMERS, Brooklyn N. Y.

RELIGIOUS LIFE IN RUSSIA

According to the latest and absolutely trustworthy news the Soviet government is systematically persecuting all religious and God believing people that live in Russia. With every new day new infernal devices of persecution are discovered, with the clear cut purpose to crush and to wipe out all religious life of the whole domain of the Soviet government.

The president of the Russian Baptist Convention, with a number of other Baptist leaders, have been taken prisoners. By a special mandate of the government the publishing of the principal Baptist papers in Moscow and Harkow, as well as the printing of Bibles in Moscow, has been made impossible.

Last year were closed by the order of the government 354 churches, 58 convents, 59 synagogues, 28 Mahometan temples, and 43 other religious meeting houses. In the confiscated buildings all kinds of secular institutions, such as schools, clubs, moving pictures, theatres, etc., have been organized. That sounds queer, does it not? Think about the United States Government confiscating a Baptist church and setting up a moving picture show instead!

This year the Russian government expects to close 253 more churches.

Up to this time anti-religious propaganda in the schools has not been made systematically as a part of the program of education. But this year the government discovered that in the schools of Moscow 42 per cent of the pupils are registered as religious, and out in the provinces more than 91 per cent of the pupils come from religious families. This fact alarmed the minister of education. At the present time he is at work revising the whole program of instruction. In the near future in all the grammar schools anti-religious instruction will be obligatory and systematically given. Atheism will be taught in connection with natural sciences, with astronomy, sociology, psychology, etc..

Besides all that in Moscow and in other larger cities, as well as in some of the provinces, famine is knocking at the door. Since the 15th of March this year bread and tea-lines are seen everywhere again.

Bread and tea is served upon the showing of a special card, furnished by the government to persons who are deemed worthy of such. Only seventy per cent of the people of Moscow receive such bread cards, the rest is counted as the "burshua" (capitalist) and religious element, and therefore unworthy of living. A special committee is at work to limit still more the privilege of voting and receiving the bread cards. Henceforth these privileges will not be granted to any person whose parents had "sometime in the past" owned a house or lot of land, and to any and all persons, that have anything to do with religion whatever. Such decision of the committee in power is registered in the passport of the victim. The bearer of such a passport is dismissed without any ceremony from any job he might have, put out of his house in the street with all his family, and no bread card is granted. In a word, such people are condemned to death of famine in the very heart of the Capital of Russia. With money in hand they cannot buy food not belonging to the "beast," of which we read in the Apocalypse. This surpasses in sagacity the persecutions of Nero, Marcus Aurelius and Diocletian.

When in the czar's time once in a long while a church was closed up and the preaching of the Gospel limited to the ordained and from the government acknowledged ministers, great cry was set up by the evangelicals. This the writer of these lines knows by personal experience while living in that country some thirty years ago. Under the old regime famine never assailed Russia on such a large scale as at the present time, when "the saviours of the poor and oppressed" are steering the Russian government. All nations have recovered more or less from the world war, except Russia, whose titanic calamities are still excused on account of the world war.

But there is no place for excuse of that sort. The fact is that there is something radically wrong with the soviet government itself. Is there any excuse to be found before God and the Christian nations, that such things should come to pass in a civilized nation in the twentieth century on the face of this Earth?

There is none!

We know very well that Religion in Russia will not be crushed out, on the contrary, it will grow and spread in spite of all the persecutions, to the surprise and disappointment of the godless government, that has not learned yet from the history of the past about these facts. But these facts to do excuse a government for violating all the liberties of the human race in the very light of the civilization of the twentieth century.

—Richard J. Inke,

Professor of Church History at the Rio Baptist College and Seminary. Rio de Janeiro, Brazil.

May 13, 1929.

TO HELP THE POOR

By Louis J. Bristow, Superintendent

It is always a joy to receive gifts to help the poor. The Southern Baptist Hospital in New Orleans does from the three to four thousand dollars in charity work each month. We have no fixed income for this service, but are dependent upon voluntary gifts. For several months we received help from the New Orleans Community Chest, but that was cut off last October, and there is no probability that we will receive anything more from that source.

The Woman's Bible Class in Yoakum, Texas; one of the W. M. S. Circles in Electra, Texas; a good woman at Waynesboro, Miss.; the T. E. L. Class at Williamston, S. C.; the B. Y. P. U. at Lacoochee, Fla.; a friend on Rt. 2, Estill, S. C.; two young men at Wanette, Okla.; an elderly man at Moriah, N. C.; a dear woman at Hernando, Miss.; another at Barboursville, Ky.; one at Shreveport, La.; one at Chattanooga, Tenn.; one at Lena, Miss.; another at Union Springs, Ala.; one on Rt. 4, Marshall, Mo.; one on Rt. 1, Meridian, Miss.; one at Chester, Texas, and many others, have sent from one to five dollars each this week, and a man at Girod Station, Los Angeles, Calif., sent \$50, all to help in "healing humanity's hurt". They are helping thirteen free patients in this hospital today—truly a Christian ministry.

New Orleans, La., June, 1929.

PICAYUNE SENIORS ENJOY PICNIC

Thursday night at about eight o'clock, fifty members of the Senior B. Y. P. U. met at the First Baptist Church. From there they went to Jackson Landing, where they enjoyed a lovely picnic. A large fire was built and many interesting games were played. Misses Beatrice and Elsie Stuart showed their skill in planning games and having them played. Mrs. Lizzie Stockstill and Mr. John P. Simmons were chaperones. About ten o'clock delicious sandwiches and cold drinks were served. An invitation was extended by the President to all the members to be present at B. Y. P. U. Sunday night. The picnic ended when the members of the party sang "Good Night Ladies". This number was directed by Mr. T. P. Lott, a former member of Picayune B. Y. P. U.

—Eastman Formby.

"Hello, Olaf, where you ban so long?"

"I ban got married."

"That's good."

"No so good, my wife got two children."

"That's bad."

"Not so bad, she got \$10,000."

"That's good."

"Not so good, she wouldn't give me money."

"That's bad."

"Not so bad, she built a house."

"That's good."

"Not so good, the house burn down."

"That's bad."

"Not so bad, my wife burn up in the house."—Ex.

The old Negress viewed with misgiving the large amount of sugarcane being eaten by her six-year-old grandson.

Eventually she warned the boy, "Chile, chile, ain't I 'tol you time an ag'in than you'se eaten too much cane? Don't you know, chile, cane killed Abel?"

The man who said he wanted to live in a house by the side of the road probably knew that some day its value would advance when it was remodeled into a tea room.—Dayton News.

... The Baptist Bible Institute Emergency ...

AMOUNT TO BE RAISED \$148,153.50

Sunday July 14, Emergency Offering Day

TIME IS SHORT—HARD WORK NECESSARY

Mississippi Baptist Convention Board joins Institute in making Appeal to Pastors, Churches, Organizations, Classes and Societies to Help, and that Speedily

APPEAL AUTHORIZED BY THE SOUTHERN BAPTIST CONVENTION

The Baptist Bible Institute Must Be Saved